

Suttanta Pitaka
KHUDDAKA NIKAYA

THE DHAMMAPADA

Translated
by
DAW MYA TIN, M.A.



Department for the Promotion and
Propagation of the Sasana,
Yangon, Myanmar.

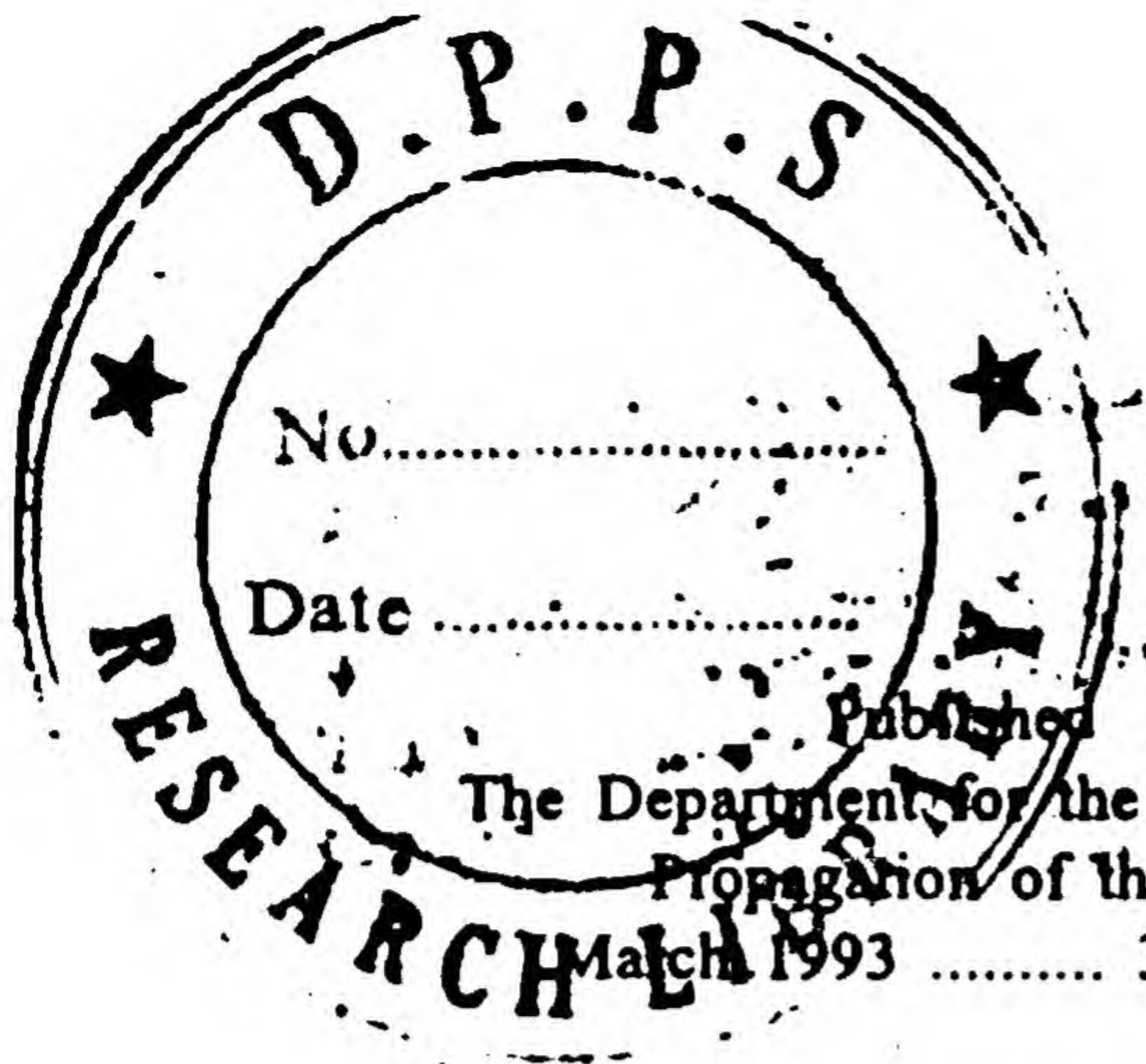
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Namo tassa bhagavato arahato sammāsambuddhassa

**Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened**



The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

P R E F A C E

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years, as he travelled in the valley of the Ganges (Gaṅgā) and the sub-mountain tract of the Himalayas. There are four hundred and twenty-three verses in the Dhammapada. Each verse contains a truth (dhamma), an exhortation, a piece of advice. Dhammapada verses are often quoted by many in many countries and the book has been translated into many languages.

“The Dhammapada - Verses & Stories” was translated by Daw Mya Tin and first published in 1986 by the Myanmar Pitaka Association, now incorporated into the Department for the Promotion and Propagation of the Sāsana (D.P.P.S). The book, in its original form has two parts. In the first part are the translations of verses from the Dhammapada and in the second part are the abridgements of stories from the Dhammapada Commentary. The D.P.P.S. is now reprinting the first part, the section on the Dhammapada Verses, as a separate book in a smaller size, to make it accessible to a wider circle of readers.

**May the Buddha's Teaching
Shine Forth Like the Radiant Sun.**

**The Editorial Committee
Translation Section
The Department for the Promotion and
Propagation of the Sāsana**

Preface to the First Edition of the Original Book “The Dhammapada Stories & Verses”

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear, pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years of his teaching, as he travelled in the valley of the Ganges (Gangā) and the sub-mountain tract of the Himalayas. These verses are often terse, witty and convincing. Whenever similes are used, they are those that are easily understood even by a child, e.g., the cart's wheel, a man's shadow, a deep pool, flowers. Through these verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (dhamma), an exhortation, a piece of advice.

Dhammapada verses are often quoted by many in many countries of the world and the book has been translated into many languages. One of the earliest translations into English was made by Max Muller in 1870. Other translations that followed are those by F.L. Woodward in 1921, by Wagismara and Saunders in 1920, and by A.L. Edmunds (Hymns of the Faith) in 1902. Of the recent translations, that by Nārada Mahāthera is the most widely known. Dr. Walpola Rahula also has translated some selected verses from the Dhammapada and has given them at the end of his book "What the Buddha Taught," revised edition. The Chinese translated the Dhammapada from Sanskrit. The Chinese version of the Dhammapada was translated into English by Samuel Beal (Texts from the Buddhist Canon known as Dhammapada) in 1878.

In Burma, translations have been made into Burmese, mostly in prose, some with paraphrases, explanations and abridgements of stories relating to the verses. In recent years, some books on Dhammapada with both Burmese and English translations, together with Pāli verses, have also been published.

The Dhammapada is the second book of the Khuddaka Nikāya of the Suttanta Pitaka, consisting of four hundred and twenty-three verses in twenty-six chapters arranged under various heads. In the Dhammapada are enshrined the basic tenets of the Buddha's Teaching.

Verse (21) which begins with "Appamādo amatapadam" meaning "Mindfulness is the way to Nibbāna, the Deathless," is a very important and significant verse. Mindfulness is the most important element in Tranquillity and Insight Meditation. The last exhortation of the Buddha just before he passed away was also to be mindful and to endeavour diligently (to complete the task of attaining freedom from the round of rebirths through Magga and Phala). It is generally accepted that it was on account of this verse on mindfulness that the Emperor Asoka of India and King Anawrahta of Burma became converts to Buddhism. Both kings had helped greatly in the propagation of Buddhism in their respective countries.

In verse (29) the Buddha has coupled his call for mindfulness with a sense of urgency. The verse runs: "Mindful amongst the negligent, highly vigilant amongst the drowsy, the wise man advances like a race-horse, leaving the jade behind."

Verses (1) and (2) illustrate the immutable law of Kamma, under which every deed, good or bad, comes back to the doer. Here, the Buddha emphasizes the importance of mind in all our actions and speaks of the inevitable consequences of our deeds, words and thoughts.

Verses (153) and (154) are expressions of sublime and intense joy uttered by the Buddha at the very moment of his Enlightenment. These two verses give us a graphic account of the culmination of the Buddha's search for Truth. They tell us about the Buddha finding the 'house-builder,' Craving, the cause of repeated births in Samsāra. Having rid of Craving, for him no more houses (khandhas) shall be built by Craving, and there will be no more rebirths.

Verses (277), (278) and (279) are also important as they tell us about the impermanent, unsatisfactory and the non-self nature of all

conditioned things. It is very important that one should perceive the true nature of all conditioned things and become weary of the khandhas, for this is the Path to Purity.

Then the Buddha shows us the Path leading to the liberation from round of rebirths, i.e., the Path with eight constituents (Atthaṅgiko Maggo) in Verse (273). Further, the Buddha exhorts us to make our own effort in Verse (276) saying, "You yourselves should make the effort, the Tathāgatas only show the way." Verse (183) gives us the teaching of the Buddhas. It says, "Do no evil, cultivate merit, purify one's mind; this is the teaching of the Buddhas."

In Verse (24) the Buddha shows us the way to success in life, thus: "If a person is energetic, mindful, pure in thought, word and deed, if he does everything with care and consideration, restrains his senses, earns his living according to the Dhamma and is not unheedful, then, the fame and fortune of that mindful person increase."

These are some of the examples of the gems to be found in the Dhammapada. Dhammapada is, indeed, a philosopher, guide and friend to all.

- This translation of verses is from Pāli into English. The Pāli text used is the Dhammapada Pali approved by the Sixth International Buddhist Synod. We have tried to make the translation as close to the text as possible, but sometimes it is very difficult, if not impossible, to find an English word that would exactly correspond to a Pāli word. For example, we cannot yet find a single English word that can convey the real meaning of the word "dukkha" used in the exposition of the Four Noble Truths. In this translation, wherever the term "dukkha" carries the same meaning as it does in the Four Noble Truths, it is left untranslated, but only explained.

When there is any doubt in the interpretation of the dhamma concept of the verses or when the literal meaning is vague or unintelligible, we have referred to the Commentary (in Pāli) and the Burmese translation of the Commentary by the Nyaunglebin Sayadaw, a very learned therā. On many occasions we have also consulted the teachers

of the Dhamma (dhammācariyas) for elucidation of perplexing words and sentences.

In addition we have also consulted Burmese translations of the Dhammapada, especially the translation by the Union Buddha Sāsana Council, the translation by the Saṅgajā Sayadaw (1805-1876), a leading maha thera in the time of King Mindon and King Thibaw, and also the translation by Sayadaw U Thittila, an Ovādācariya mahā thera of the Burma Pitaka Association. The book by the Saṅgajā Sayadaw also includes paraphrases and abridgements of the Dhammapada stories.

Dhammapada Stories

Summaries of the Dhammapada stories are given in the second part of the book as it is generally believed that the Dhammapada Commentary written by Buddha-ghosa (5th. century A.D.) is a great help towards a better understanding of the Dhammapada. Three hundred and five stories are included in the Commentary. Most of the incidents mentioned in the stories took place during the life-time of the Buddha. In some stories, some facts about some past existences were also retold.

In writing summaries of stories we have not tried to translate the Commentary. We have simply culled the facts of the stories and have rewritten them briefly. A translation of the verses is given at the end of each story.

It only remains for me now to express my deep and sincere gratitude to the members of the Editorial Committee, Burma Pitaka Association, for having meticulously gone through the script; to Sayagyi Dhammācariya U Aung Moe and to U Thein Maung, editor, Burma Pitaka Association, for helping in the translation of the verses.

May the reader find the Path to Purity.

20th April, 1984.

Daw Mya Tin

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KHUDDAKA NIKĀYA

The Dhammapada

(Path of the Buddha's Teaching)

Namo Tassa Bhagavato Arahato Sammā sambuddhassa.

Chapter I

The Pairs (Yamakavagga)

I. (1) Cakkhupālatthera Vatthu

Verse 1

1. Manopubbaṅgamā dhammā¹
manoseṭṭhā manomayā
manasā ce paduṭṭhena²
bhāsatī vā karotī vā
tato nañ dukkhamanvetī
cakkamva vahato padam.

1. All mental phenomena have mind as their fore-runner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, 'dukkha'³ follows him just as the wheel follows the hoof-print of the ox that draws the cart.

-
1. **manopubbaṅgamā dhammā**: All mental phenomena have Mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, Feeling (vedanā), Perception (saññā) and Mental Formations or Mental Concomitants (sāṅkhāra). These three have Mind or Consciousness (viññāṇa) as their forerunner, because although they arise simultaneously with Mind they cannot arise if Mind does not arise. (The Commentary)
 2. **manasā ce paduṭṭhena** (Verse 1) and **manasā ce pasannena** (Verse 2): Manasā here means intention or volition (cetanā); volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute kamma; and kamma always follows one to produce results. Cakkhupāla's blindness (Verse 1) was the consequence of his having acted with an evil intention in a previous existence and Maṭṭhakuṇḍali's happy existence in Tāvātimsa celestial world (Verse 2) was the result of his mental devotion (manopasāda) to the Buddha.
 3. **dukkha**: In this context, *dukkha* means suffering, or physical or mental pain, misfortune, unsatisfactoriness, evil consequences, etc., and rebirth in the lower planes of existence or in the lower strata of human society if born in the human world.

I. (2) Maṭṭhakunḍali Vattu

Verse 2

2. Manopubbaṅgamā dhammā
 manoseṭṭhā manomayā
 manasā ce paṣannena
 bhāsatī vā karoti vā
 tato naṃ sukha¹manveti
 chāyāva anapāyinī.

2. All mental phenomena have mind as their fore-runner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

I. (3) Tissatthera Vatthu

Verses 3 and 4

3. Akkocchi maṃ avadhi maṃ
 ajini maṃ ahāsi me
 ye ca taṃ upanayhanti
 veraṃ tesāṃ na sammati.

4. Akkocchi maṃ avadhi maṃ
 ajini maṃ ahāsi me
 ye ca taṃ nupanayhanti
 veraṃ tesūpasammati.

3. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those harbouring such thoughts cannot be appeased.

4. "He abused me, he ill-treated me, he got the better of me, he stole my belongings;"... the enmity of those not harbouring such thoughts can be appeased.

1. sukham/sukha: in this context, happiness, satisfactoriness, fortune, etc., and rebirth in the three upper planes of happy existence.

I. (4) Kāḷayakḅhiṇi Vatthu

Verse 5

5. Na hi verena verāṇi
sammantīdha kudācanam
averena ca sammanti
esa dhammo sanantano¹.

5. Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an Ancient Law.

I. (5) Kosambaka Vatthu

Verse 6

6. Pare ca na vijānanti²
mayamettha yamāmase³
ye ca tattha vijānanti⁴
tato sammanti medhagā.

6. People, other than the wise, do not realize, "We in this world must all die," (and not realizing it continue their quarrels). The wise realize it and thereby their quarrels cease.

1. **esa dhammo sanantano**: This is the same as "porāṇako dhammo," the doctrine followed by the Buddha and his disciples. The exhortation is not to return hatred for hatred but to conquer it by loving-kindness (absence of hatred).

2. **pare ca na vijānanti**: 'Pare' means 'others'; in this context, people other than the wise. These people do not realize that they must die, and behave as if they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as the ignorant or the foolish, or those who are not worthy of love and respect.

3. **mayamettha yamāmase**: lit., "We here must die," meaning we, of this world, must die; or all men are mortal.

4. **ye ca tattha vijānanti**: in the case of those who understand, meaning the wise. The wise understand (or realize) that all men are mortal.

I. (6) Mahākāḷatthera Vatthu

Verses 7 and 8

7. Subhānupassim viharantam
indriyesu asamvutam
bhojanamhi cāmattaññum
kusitam hīnavīriyam
tam ve pasahati Māro¹
vāto rukkhamva dubbalam.

8. Asubhānupassim viharantam
indriyesu susamvutam
bhojanamhi ca mattaññum
saddham² āradhavīriyam
tam ve nappasahati Māro
vāto selamva pabbatam.

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra¹, just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly be not overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

1. Māro/Māra: in this context kilesamāra, the defilements hindering the realization of Nibbāna.

2. saddham/saddhā : According to the Commentary,

(a) unwavering (unshakable) faith in the Buddha, the Dhamma (the Doctrine) and the Saṅgha (the Buddhist Religious Order) and

(b) faith or belief in kamma (action) and its results

I. (7) Devadatta Vatthu

Verses 9 and 10

9. Anikkasāvo kāsāvaṃ¹
 yo vatthaṃ paridahissati
 apeto damasaccena
 na so kāsāvamarahati.
10. Yo ca vantakasāv'assa²
 sīlesu susamāhito
 upeto damasaccena
 sa ve kāsāvamarahati.

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth, is indeed worthy of the yellow robe.

I. (8) Sāriputtatthera Vatthu

Verses 11 and 12

11. Asāre³ sāramatino
 sāre⁴ cāsāradassino
 te sāraṃ⁵ nādhigacchanti
 micchāsankappagocarā.

-
1. kāsāvaṃ or kāsāvaṃ vatthaṃ: the yellow or reddish yellow robe donned by members of the Buddhist Religious Order. There is a play on words in the above stanzas; 'anikkasāvo' meaning, not free from faults of moral defilements and therefore, stained; and kāsāvaṃ, the yellow robe, dyed sombre in some astringent juice and is therefore stained.
 2. vantakasāv'assa: lit., has vomited all moral defilements; it means, has discarded all moral defilements through the four Path Knowledge (Maggā ñāṇa).
 3. asāre: lit., essenceless; according to the Commentary, wrong view, i. e., untruth.
 4. sāre: lit., essence; according to the Commentary, right view, i. e., truth.
 5. sāraṃ: Truth—According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sīla (moral precepts or morality), samādhi (concentration), paññā (knowledge), vimutti (liberation), vimutti-ñāṇadasana (Knowledge of and Insight into liberation) paramattha (ultimate truth) and Nibbāna.

12. Sārañca sārato ñatvā
asārañca asārato
te sāram adhigacchanti
sammāsaṅkappagocarā.

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

I. (9) Nandatthera Vatthu

Verses 13 and 14

13. Yathā agāram ducchannam
vuṭṭhī samativijjhati
evam abhāvitam cittam
rāgo samativijjhati.
14. Yathā agāram suchannam
vuṭṭhī na samativijjhati
evam subhāvitam cittam
rāgo na samativijjhati.

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

14. Just as rain cannot penetrate a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassanā).

I. (10) Cundasūkarika Vatthu

Verse 15

15. Idha socati pecca socati
pāpakārī ubhayattha socati
so socati so vihaññati
disvā kammakiliṭṭhamattano.

15. Here he grieves, hereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds

I. (11) Dhammika-upāsaka Vatthu

Verse 16

16. Idha modati pecca modati
 katapuñño ubhayattha modati
 so modati so pamodati
 disvā kammavisuddhimattano.

16. Here he rejoices, hereafter he rejoices; one who performs meritorious deeds rejoices in both existences. He rejoices and greatly rejoices when he sees the purity of his own deeds.

I. (12) Devadatta Vatthu

Verse 17

17. Idha tappati pecca tappati
 pāpakāri ubhayattha tappati
 pāpaṃ me katanti tappati
 bhiyyo tappati duggatim¹ gato.

17. Here he is tormented, hereafter he is tormented; the evil-doer is tormented in both existences. He is tormented, and he laments: "Evil have I done." He is even more tormented when he is reborn in one of the lower worlds (apāya).

I. (13) Sumanādevi Vatthu

Verse 18

18. Idha nandati pecca nandati
 katapuñño ubhayattha nandati
 puññaṃ me katanti nandati
 bhiyyo nandati suggatim² gato.

18. Here he is happy, hereafter he is happy; one who performs meritorious deeds is happy in both existences. Happily he exclaims: "I have done meritorious deeds." He is happier still when he is reborn in a higher world (suggati).

1. duggatim/duggati: unhappy destinations, the four lower worlds (apāya). In the case of Devadatta, avīri niraya, the lowest niraya, (place of torment).

2. suggatim/suggati: happy existence.

I. (14) Dvesahāyakabhikkhu Vatthu

Verses 19 and 20

19. Bahumpi ce saṁhita bhāsamāno
na takkaro hoti naro pamatto
gopova gāvo gaṇayaṁ paresaṁ
na bhāgavā sāmaññaṁ hoti.

20. Appampi ce saṁhita bhāsamāno
dhammassa hoti anudhammacārī
rāgañca dosaṇca pahāya moham
sammappajāno suvimuttacitto¹
anupādiyāno idha vā huraṁ vā
sa bhāgavā sāmaññaṁ hoti.²

19. Though he recites much the Sacred Texts (Tipiṭaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga-phala).

20. Though he recites only a little of the Sacred Texts (Tipiṭaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-phala).

End of Chapter One: the Pairs.

1. suvimuttacitto: Mind freed from moral defilements; this has been achieved through perfect practice and clear comprehension of the Dhamma.

2. sa bhāgavā sāmaññaṁ hoti: lit., shares the benefits of the life of a samāṇa (a bhikkhu). According to the Commentary, in this context, it means "Shares the benefits of Magga-phala."

Chapter II

Mindfulness (Appamādavagga)

II. (1) Sāmāvatī Vatthu

Verses 21, 22 and 23

21. Appamādo ¹ amatapadam ²
 pamādo maccuno padam ³
 appamattā na miyanti ⁴
 ye pamattā yathā matā. ⁵

22. Evaṃ viśesato ñatvā
 appamādamhi paṇḍitā
 appamāde pamodanti
 ariyānam gocare ratā. ⁶

23. Te jhāyino ⁷ sātatikā
 niccam daḥhaparakkamā
 phusanti dhīrā nibbānam ⁸
 yogakkhemam ⁹ anuttaram.

21. Mindfulness is the way to the Deathless (Nibbāna),
 unmindfulness is the way to Death. Those who are mindful
 do not die; those who are not mindful are as if already
 dead.

22. Fully comprehending this, the wise, who are
 mindful, rejoice in being mindful and find delight in
 the domain of the Noble Ones (ariyas).

23. The wise, constantly cultivating Tranquillity and
 Insight Development Practice, being ever mindful and
 steadfastly striving, realize Nibbāna: Nibbāna, which is
 free from the bonds of yoga; Nibbāna, the Incompara-
 ble!

1. **appamāda**: According to the Commentary, it embraces all the meanings of the words of the Buddha in the Tipiṭaka,—and therefore appamāda is to be interpreted as being ever mindful

in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahāsatipaṭṭhāna Sutta, "appamādo amatapadam," in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna."

2. **amata:** lit., no death / deathless; it does not mean eternal life or immortality. The Commentary says: "Amata means Nibbāna. It is true that Nibbāna is called 'Amata' as there is no ageing (old age) and death because there is no birth."
3. **pamādo miccaṃ padam :** lit., unmindfulness is the way to Death. According to the Commentary one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.
4. **appamattā na miyanti:** Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e., cultivate Insight Development Practice); they soon realize Magea-Phala (i.e., Nibbāna) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.
5. **ye pamattā yathā maṭā:** as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.
6. **ariyānam gocare ratā:** lit., "finds delight in the domain of the ariyas." According to the Commentary the domain of the ariyas consists of the Thirty-seven Factors of Enlightenment (Bodhipakkhiya) and the nine Transcendentals, viz., the four Maggas, the four Phalas, and Nibbāna.
7. **jhāyino:** those cultivating Tranquillity and Insight Development Practice.
8. **phusanti dhīrā nibbānam:** the wise realize Nibbāna. Lit., *phusati* means, to touch, to reach. According to the Commentary, the realization takes place through contact or experience, which may be either through Insight (Maggā-Nāna) or through Fruition (Phala). In this context, contact by way of Fruition is meant.
9. **yogakkhemam:** an attribute of Nibbāna. Lit., it means free or secure from the four bonds which bind people to the round of rebirths. The four bonds of yoga are: sense pleasures (kāma), existence (bhava), wrong belief (diṭṭhi), and ignorance of the Four Noble Truths (avijjā).

II. (2) Kumbhaghosa kaseṭṭhi Vatthu

Verse 24

24. Uṭṭhānavato satimato
 sucikammassa nisammakārino
 saññatassa dhammajivino
 appamattassa yaso bhivaḍḍhati.

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care and consideration, restrains his senses, earns his living according to the Law (Dhamma), and, is not unheedful, then, the fame and fortune of that mindful person steadily increase.

II. (3) Cūḷapanthaka Vatthu

Verse 25

25. Uṭṭhānena' ppamādena
 samyamena damena ca
 dīpaṃ kayirātha medhāvi¹
 yaṃ ogho² nābhikirati.

25. Through diligence, mindfulness, discipline (with regard to moral precepts) and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.

II. (4) Bālanakkhattasaṅghuṭṭha Vatthu

Verses 26 and 27

26. Pamādamanuyuñjanti
 bālā dummedhino janā³
 appamādañca medhāvi
 dhanam seṭṭhamva rakkhati.

1. dīpaṃ kayirātha medhāvi = island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for arahatship. Arahantship is here **likened** to an island because it enables one to escape from the stormy waters of Saṃsāra (round of rebirths).

2. ogho : flood or torrent. It is used metaphorically of evils or passions which overwhelm humanity.

3. bālā dummedhino janā : the foolish and the ignorant. The foolish mentioned in the story were the hooligans who were given up to wild revelry and disorder during the Bālanakkhatta festival. They were not mindful of others or of the consequence for themselves in this world and the next.

27. Mā pamādamanuyuñjetha
mā kāmaratisanthavam
appamatto hi jhāyanto
pappoti vipulam sukham.

26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

II. (5) Mahākassapatthera Vatthu

Verse 28

28. Pamādam appamādena
yadā nudati paṇḍito
paññāpāsādamāruyha
asoko sokiniṃ pajam
pabbataṭṭhova bhūmatthe
dhiro¹ bāle² avekkhati.

28. The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

II. (6) Dvesahāyakabhikkhu Vatthu

Verse 29

29. Appamatto pamattesu
suttesu bahujāgaro
abalassamiva sīghasso
hitvā yāi sumedhaso³.

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

1. dhiro: the wise one; in this context, the arahat.

2. bāle: the foolish; in this context, the worldlings.

3. sumedhaso: the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (saṃsāra).

II. (7) Magha Vatthu

Verse 30

30. Appamādena¹ maghavā
devānaṃ seṭṭhatam gata
appamādam pasamsanti
pamādo garahito sadā.

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

II. (8) Aññatarabhikkhu Vatthu

Verse 31

31. Appamādarato bhikkhu²
pamāde bhayadassi³ vā
saṃyojanam aṇum thūlam
ḍaḥam aggīva gacchati.

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

II. (9) Nigamavās'tissatthera Vatthu

Verse 32

32. Appamādarato bhikkhu
pamāde bhayadassi vā
abhabbo parihānāya⁴
nibbānasseva santike.

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence cannot fall away; he is, indeed, very close to Nibbāna.

End of Chapter Two: Mindfulness.

1. **appamādena**: through mindfulness; i. e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village, by cleaning and clearing land and making roads was reborn as Indra or Sakka, king of the devas. (The devas are celestial beings.)

2. **appamādarato bhikkhu**: a bhikkhu who takes delight in mindfulness, i. e., in the practice of Tranquillity and Insight Development.

3. **pamāde bhayadassi**: seeing danger in negligence, i. e., negligence which would lead to continued existence in the round of rebirths (saṃsāra).

4. **abhabbo parihānāya**: Unable to fall away; here it means, unable to fall away from the practice of Tranquillity and Insight Development and the benefits thereof i. e., Magga and Phala. (The Commentary)

Chapter III

The Mind (Cittavagga)

III. (1) Meghiyatthera Vatthu

Verses 33 and 34

33. Phandanam capalam cittam
dūrakkham¹ dunnivārayam²
ujum karoti³ medhāvī
usukārova tejanam.

34. Vārijoṇa thale khitto
okamokata ubbhato
pariphandatidam cittam
māradheyyam pahātave.

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Māra (i. e., kilesa vaṭṭa, round of moral defilements).

III. (2) Aññatarabhikkhu Vatthu

Verse 35

35. Dunniggahassa lahuṇo
yatthakāmanipātino⁴
cittassa damatho sādhu
cittam dantam sukhāvahanam⁵.

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

1. dūrakkham : difficult to keep the mind fixed on a single object when meditating.

2. dunnivārayam : difficult to restrain the mind from drifting towards sensual pleasures.

3. ujum karoti : straightens:

(a) the fletcher straightens the arrow,

(b) the wise man trains his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samatha and Vipassanā). (The Commentary)

4. yatthakāmanipātino : moving about wherever it pleases, landing on any sense object without any control.

5. sukhāvahanam : brings happiness, fortune, satisfaction etc., and also, Maggas, Phalas and Nibbāna. (The Commentary)

III. (3) Ukkaṇṭhitabbhikkhu Vatthu

Verse 36

36. Sududdasaṃ sunipunaṃ
yatthakāmanipātināṃ
cittaṃ rakkeha mcdhāvi
cittaṃ guttaṃ sukhāvaḥaṃ.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

III. (4) Saṃgharakkhitatthera Vatthu

Verse 37

37. Dūraṅgamaṃ ekacaraṃ¹
asariraṃ guhāsayaṃ²
ye' cittaṃ saṃyamissanti
mokkhanti māra-bandhanā.

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber of the heart). Those who control their mind will be free from the bonds of Māra.

III. (5) Cittahatthatthera Vatthu

Verses 38 and 39

38. Anavaṭṭhitacittassa
saddhammaṃ avijānato
pariplavapasādaṃ
paññaṃ na paripūreti.

1. ekacaraṃ: walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arises only when another ceases.

2. guhāsayaṃ: lit., lying or sleeping in a cave; mind lies and arises continually in the cave/chamber of the heart (hadaya-vatthu), the seat of consciousness.

39. Anavassutacittassa
 ananvāhatacetaso
 puññapāpapahīnassa ¹
 natthi jāgarato ² bhayaṃ.

38. If a man's mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man's mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

III. (6) Pañcasatabhikkhu Vatthu

Verse 40

40. Kumbhūpamaṃ kāyamimaṃ veditvā
 nagarūpamaṃ cittamidaṃ t̥hapetvā
 yodhetha māraṃ paññāvudhena
 jitañca rakkhe anivesano siyā ³.

40. Knowing that this body is (fragile) like an earthen jar, making one's mind secure like a fortified town, one should fight Māra with the weapon of knowledge. (After defeating Māra) one should still continue to guard one's mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

1. puññapāpapahīnassa: one who has abandoned both good and evil: i.e., an arahat. An arahat does not commit any morally good or morally bad volitional action; all his actions are non-kamma-producing.

2. jāgarato: one who is awake or vigilant, i.e., an arahat. Whether awake or asleep, an arahat is regarded as vigilant as the moral qualities, viz., faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

3. anivesano siyā: not to be attached; in this context not to be attached to jhāna ecstasy and serenity gained through meditation, but to proceed further with Insight meditation practices until the attainment of arahatship. (The Commentary)

III. (7) Pūtigattatissatthera Vatthu

Verse 41

41. Aciram vata' yam kāyo
pathaviṃ adhisessati
chuddho apeta viññāṇo
niratthamva kalingaram.

41. Before long, alas this body, deprived of consciousness, will lie on the earth, discarded like a useless log.

III. (8) Nandagopālaka Vatthu

Verse 42

42. Diso¹ disam yam tam kayirā
verī vā pana verinam
micchāpaṇihitam cittam
pāpiyo nam tato kare.

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.²

III. (9) Soreyya Vatthu

Verse 43

43. Na tam mātā pitā kayirā
aññe vāpi ca nātakā
sammāpaṇihitam cittam
seyyaso³ nam tato kare.

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

End of Chapter Three : The Mind

1. diso : lit., an enemy; a thief in this context. (The Commentary)

2. According to the Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in Apāya.

3. seyyaso : still better; here it means much better service; because it (the rightly-directed mind) can lead one to the well-being of a man and of a deva and even to the realization of Nibbāna.

Chapter IV

Flowers (Pupphavagga)

IV. (1) Pañcasatabhikkhu Vatthu

Verses 44 and 45

44. Ko imaṃ pathaviṃ vicessati
yamalokañca imaṃ sadevakam
ko dhammapadam sudesitam¹
kusalo pupphamiva pacesati.

45. Sekho² pathaviṃ vicessati
yamalokañca imaṃ sadevakam
sekho dhammapadam sudesitam
kusalo pupphamiva pacesati.

44. Who shall examine this earth (i. e., this body), the world of Yama (i. e., the four apāyas) and the world of man together with the world of devas? Who shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers?

45. The Ariya Sekha shall examine this earth (i. e., the body), the world of Yama (i. e., the four apāyas) and the world of man together with the world of devas. The Ariya Sekha shall examine the well-taught Path of Virtue (Dhammapada) as an expert florist picks and chooses flowers.

1. dhammapadam sudesitam : the well-taught Path of Virtue; here it means the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma).

2. sekho/sekhapuggala: one who is practising the Dhamma, and has entered the Path, but has not yet become an arahat. The term is applied to the first seven ariyapuggalas, the eighth or arahat being aseka.

IV. (2) Marīcikammaṭṭhānika bhikkhu Vatthu

Verse 46

46. Phenūpamam¹ kāyamimam veditvā
marīcidhammam² abhisambudhāno
chetvāna mārassa papupphakāni³
adassanam maccurājassa gacche⁴.

46. One who knows that this body is impermanent like froth, and comprehends that it is insubstantial as a mirage, will cut the flowers of Māra (i. e., the three kinds of vaṭṭa or rounds), and pass out of sight of the King of Death.

IV. (3) Viṭaṭūbha Vatthu

Verse 47

47. Pupphāni heva pacinantam
byāsattamanasam naram
suttam gāmam mahoghova
maccu ādāya gacchati.

47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.

1. *phenūpamam*: like froth; it means that this body is perishable and impermanent like froth.

2. *marīcidhammam*: lit., mirage + nature; nature of a mirage i. e., insubstantial like a mirage.

3. *mārassa papupphakāni*: flowers or flower-tipped arrows of Māra. These flowers or arrows of Māra represent the *tivaṭṭam* or the three kinds of *vaṭṭam* (rounds), viz., *kilesavaṭṭam* (the round of moral defilements), *kammavaṭṭam* (the round of volitional action) and *vipākavaṭṭam* (the round of resultant effects). According to the Commentary, this chain or round is broken when cut by the sword of *ariya magga ñāṇa*.

4. *adassanam maccurājassa gacche*: In this context, out of sight of the King of Death means the realization of Nibbāna.

IV. (4) Patipūjīkakumāri Vatthu

Verse 48

48 Pupphāni heva pacinantam
byāsattamanasam naram
atittaññeva kāmesu
antako kurute vasam.

48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is overpowered by Death.

IV. (5) Macchariyakosiyaseṭṭhi Vatthu

Verse 49

49. Yathāpi bhamaro puppham
vaṇṇagandhamahethayam
paleti rasamādāya
evam gāme muni care.

49. As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).

IV. (6) Pāveyya ājīvaka Vatthu

Verse 50

50. Na paresam vilomāni
na paresam katākatam
attanova avekkheyya
katāni akatāni ca.

50. One should not consider the faults of others, nor their doing or not doing good or bad deeds. One should only consider whether one has done or not done good or bad deeds.

IV. (7) Chattapāṇi upāsaka Vatthu

Verses 51 and 52

51. Yathāpi ruciram puppham
vaṇṇavantam agandhakam
evam subhāsītā vācā
aphalā hoti akubbato.

52. Yathāpi rūciraṃ puppham
vaṇṇavantaṃ saṅgandhakam
evaṃ subhāsitaṃ vācā
saphalā holi kubbato.

51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.

52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.

IV. (8) Visākhā Vatthu

Verse 53

53. Yathāpi puppharāsimhā
kayirā mālāguṇe bahū
evaṃ jātena maccena
kattabbam kusalam bahum¹.

53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity,) by one subject to birth and death.

IV. (9) Ānandattherapañhā Vatthu

Verses 54 and 55

54. Na pupphagandho paṭivātameti
na candanam tagara mallikā vā
satañca gandho paṭivātameti
sabbā disā sappuriso² pavāyati.

55. Cadanam tagaram vāpi
uppalam atha vassikī
etesam gandhajātānam
silagandho anuttaro.

54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron

1. kattabbam kusalam bahum: much good may be done. According to the Commentary, it means many deeds of merit should be done with wealth, out of faith and generosity.

2. sappuriso/sappurisa: good and pious people; virtuous persons. The virtuous are the Noble Ones (the ariyas) and the virtuous worldlings (kalyāṇa puthujjana).

(tagara), nor of jasmin (mallikā¹); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.

55 There are the scents of sandalwood, rhododendron, lotus and jasmin (vassikā²); but the scent of virtue surpasses all scents.

IV. (10) Mahākassapattthera Vatthu

Verse 56

56. Appamatto ayaṃ gandho
yāyaṃ tagaracandani
yo ca silavataṃ gandho
vāti deveṣu uttamo.

56. The scents of rhododendron and of sandalwood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the devas.

IV. (11) Godhikattheraparibbāna Vatthu

Verse 57

Tesaṃ sampannasīlānaṃ
appamādavihāriṇaṃ
sammadañña vimuttānaṃ
Māro maggaṃ na vindati.

57. Māra cannot find the path taken by those who are endowed with virtue, who live mindfully, and have been freed from moral defilements by Right Knowledge.³

IV. (12) Garahadinna Vatthu

Verses 58 and 59

58. Yathā saṅkāradhānaṣmim
ujjhitaṣmim mahāpathe
padumaṃ tatha jāyetha
sugandhaṃ manoḥamaṃ.

1. mallikā: Arabian jasmin.

2. vassikā: Spanish jasmin.

3. Arahats having eradicated moral defilements are no longer subject to rebirths; so Māra, for all his power, cannot find out where such arahats go after death. (The Commentary)

59. Evaṃ saṅkārabhūtesu¹
 andhabhūte puthujjane²
 atirocati paññāya
 sammāsambuddhasāvako.

58, 59. As a sweet smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.

End of Chapter Four : Flowers.

1. saṅkārabhūtesu: rubbish heap of beings.

2. andhabhūte puthujjane: blind worldlings. The worldlings are like the blind because they are lacking in knowledge.

Chapter V,
The Fool (Bālavagga)¹

V. (1) Aññatarapurisa Vatthu

Verse 60

60. Dighā jāgarato ratti
digham santassa yojanam²
digho bālāna saṃsāro
saddhammam avijānatam.

60. Long is the night to one who is wakeful; long is (the journey of) one yojana to the traveller who is tired; long is saṃsāra (round of rebirths) to the fool who is ignorant of the true Dhamma (the Teaching of the Buddha).

V. (2) Mahākassapa saddhivihārika Vatthu

Verse 61

61. Carañce nādhigaṇṇheyya
seyyam sadisamattano
ekacariyam dāham kayirā
natthi bāle sahāyatā.

61. If a person seeking a companion cannot find one who is better than or equal to him, let him resolutely go on alone; there can be no companionship with a fool.

V. (3) Ānandaseṭṭhi Vatthu

Verse 62

62. Puttā³ ma'ttahi dhanam ma' tthi
iti bālo vihaññati
attā hi attano natthi
kuto puttā kuto dhanam.

62. "I have sons, I have wealth"; with this (feeling of attachment) the fool is afflicted. Indeed, he himself is not his own, how can sons and wealth be his?

1. Bālavagga: Chapter on the Fool.

Bāla is the opposite of paṇḍita; it means those who are ignorant, stupid and mentally dull. They cannot think or act right.

2. yojanam/yojana: a measure of length, about twelve miles.

3. puttā; sons, also means both son and daughter.

V. (4) Gaṇṭhibhedakacora Vatthu

Verse 63

63. Yo bālo maññati bālyam
 paṇḍitovāpi tena so
 bālo ca paṇḍitamānī
 sa ve bāloti vuccati.

63. The fool who knows that he is a fool can for that reason be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.

V. (5) Udāyitthera Vatthu

Verse 64

64. Yāvajīvampi ce bālo
 paṇḍitam payirupāsati
 na so dhammam vijānāti
 dabbī sūparasam yathā.

64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.

V. (6) Timsapāveyyakabhikkhu Vatthu

Verse 65

65. Muhuttamapi ce viññū
 paṇḍitam payirupāsati
 khippam dhammam vijānāti
 jivhā sūparasam yathā.

65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.

V. (7) Suppabuddhakuṭṭhi Vatthu

Verse 66

66. Caranti bālā dummedhā
 amitteneva attanā
 karontā pāpakam kammam
 yaṁ hoti kaṭukapphalam.

66. With themselves as their own enemies, fools lacking in intelligence move about doing evil deeds, which bear bitter fruits.

V. (8) Kassaka Vatthu

Verse 67

67. Na taṃ kammaṃ kataṃ sādhu
yaṃ katvā anutappati
yassa assumukho rodanā
vipākaṃ paṭisevati.

67. That deed is not well done if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.

V. (9) Sumanamālākāra Vatthu

Verse 68

68. Tañca kammaṃ kataṃ sādhu
yaṃ katvā nānutappati
yassa patito sumano
vipākaṃ paṭisevati.

68. That deed is well done if one has not to repent for having done it, and if one is delighted and happy with the result of that deed.

V. (10) Uppalavaṇṇattheri Vatthu

Verse 69

69. Madhumvā maññati bālo
yāva pāpaṃ na paccati
yadā ca paccati pāpaṃ
atha dukkhaṃ nigacchati.

69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.

V. (11) Jambukatthera Vatthu

Verse 70

70. Māse māse kusaggena
bālo bhuñjeyya bhojanaṃ
na so saṅkhātadhammānaṃ
kalamā agghati soḷasim.

70. Even though, month after month, the fool (living in austerity) takes his food sparingly with the tip of a grass-blade, he is not worth even one-sixteenth part of those who have comprehended the Truth (i.e., ariyas)

V. (12) Ahipeta Vatthu

Verse 71

71. Na hi pāpaṃ kataṃ kammaṃ
sajju khīraṃva muccati
ḍahantaṃ bālaṃanveti
bhasmacchannova pāvako.

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool, burning him like live coal covered with ashes.

V. (13) Saṭṭhikūṭapeta Vatthu

Verse 72

72. Yāvadeva anattāya
ñattaṃ bālassa jāyati
hanti bālassa sukkaṃsaṃ¹
muddhamassa² vipātayaṃ.

72. The skill of a fool can only harm him; ~~it~~ destroys his merit and his wisdom (lit., it severs his head).

V. (14) Cittagahapati Vatthu

Verses 73 and 74

73. Asantaṃ bhāvanamiccheyya
purekkhāraṇca bhikkhusu
āvāsesu ca issariyaṃ
pūjaṃ parakulesu³ ca.

74. Mameva kata maññaṇtu
gihi⁴ pabbajitā ubho
mamevātivasā assu
kiccākiccesu kismici
iti bālassa saṅkappo
icchā māno ca vaḍḍhati.

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority

1. sukkaṃsa: sukka + aṃsa: sukka means white, bright, pure or good; aṃsa means portion. According to the Commentary, sukkaṃsa means merit.

2. muddha: head, top, summit. According to the Commentary, it means knowledge.

3. parakulesu: those outside the family; (para = outside or others).

4. gihi: short form for gahapati, householder.

in the monasteries, and veneration from those unrelated to him.

74. "Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small." Such being the thoughts of the fool, his greed and his pride grow.

V. (15) Vanavāsītissasāmaṇera Vatthu

Verse 75

75. Aññā hi lābhūpanisā
 aññā nibbānagāmini
 evametaṃ abhiññāya
 bhikkhu Buddhassa sāvako
 sakkāraṃ nābhinandeyya
 vivekamanubrūhaye¹.

75. Indeed, the path that leads to worldly gain is one, and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

End of Chapter Five: The Fool.

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1. vivekamanubrūhaye = (vivekaṃ + anubrūhaye).

viveka: solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyaviveka (seclusion of the body or solitude); cittaviveka (detachment of the mind from human passions) and upadhiviveka (Nibbāna).

Chapter VI
The Wise (Paṇḍitavagga)

VI. (1) Rādhatthera Vatthu

Verse 76

76. Nidhīnamva pavattāraṃ
yam passe vajjadassinam
niggayhavādim medhāvim
tādisam paṇḍitam bhaje
tādisam bhajamānassa
seyyo hoti na pāpiyo.

76. One should follow a man of wisdom who rebukes one for one's faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

VI. (2) Assajipunabbasuka Vatthu

Verse 77

77. Ovadeyyā'nusāseyya¹
asabbhā ca nivāraye
satam hi so piyo hoti
asatam hoti appiyo.

77. The man of wisdom should admonish others; he should give advice and should prevent others from doing wrong; such a man is held dear by the good; he is disliked only by the bad.

VI. (3) Channatthera Vatthu

Verse 78

78. Na bhaje pāpake mitte
na bhaje purisādhame
bhajetha mitte kalyāṇe
bhajetha purisuttame.

78. One should not associate with bad friends, nor with the vile. One should associate with good friends, and with those who are noble.

1. anusāseyya: to give advice in advance; also to give advice repeatedly.

VI. (4) Mahākappinātthera Vatthu

Verse 79

79. Dhammapīti sukhaṃ seti
vippasannena cetasā
ariyappavedite dhamme
sadā ramati paṇḍito.

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Noble Ones (ariyas).

VI. (5) Paṇḍitasāmaṇera Vatthu

Verse 80

80. Udaḥkaṃ hi nayanti nettikā
usukārā namayanti¹ tejaṇaṃ
dāruṃ namayanti tacchakā
attānaṃ damayanti paṇḍitā.

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

VI. (6) Lakunḍakabhaddiyatthera Vatthu

Verse 81

81. Se'lo yathā ekaghano
vātena na samirati
evaṃ nindāpasamsāsu
na samiñjanti paṇḍitā.

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

VI. (7) Kāṇamātā Vatthu

Verse 82

82. Yathāpi rahado gambhīro
vippasanno anāvilo
evaṃ dhammāni sutvāna
vippasidanti paṇḍitā.

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

1. namayanti: to bend, to incline a person's heart or will. In the case of fletchers, to make the arrows straight; in the case of carpenters, to make the timber into things that people want, by cutting, sawing and planing.

VI. (8) Pañcasatabhikkhu Vatthu

Verse 83

83. Sabbattha ve sappurisā cajanti
na kāmakāmā lapayanti santo
sukhena phutthā atha vā dukhena
na uccāvacam paṇḍitā dassayanti.

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc.); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

VI. (9) Dhammikātthera Vatthu

Verse 84

84. Na attahetu na parassa hetu
na puttamicche na dhanam na raṭṭham
na iccheyya adhammena samiddhimattano
sa silavā pañṇavā dhammiko siyā.

84. For his own sake or for the sake of others he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means: such a one is indeed virtuous, wise and just.

VI. (10) Dhammassayana Vatthu

Verses 85 and 86

85. Appakā te manussesu
ye janā pāragāmino
athāyam itarā pajā
tīramevānudhāvati¹.

86. Ye ca kho sammadakkhāte
dhamme dhammānuvattino
te janā pāramessanti²
maccudheyam³ suduttaram.

1. tīramevānudhāvati : tīram + eva + anudhāvati: shore + only this + run up and down: according to the Commentary 'only this shore' in this context means sakkāyaditṭhi (ego belief).

2. pāramessanti: pāram + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.

3. maccudheyam : the realm of Death (or saṃsāra, round of rebirths.)

85. Few among men reach the other shore (Nibbāna); all the others only run up and down on this shore.

86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i. e., saṃsāra), very difficult as it is to cross.

VI. (11) Pañcasata Āgantukabhiṅkhu Vatthu

Verses 87, 88 and 89

87. Kaṇham dhammam vippahāya
sukkam bhāvētha paṇḍito
okā anokamāgammā¹
viveke² yattha dūramam.

88. Tatrābhiratimiccheyya
hitvā kāme akiñcano³
pariyodapeyya attānam
cittakleshi⁴ paṇḍito.

89. Yesam sambodhiyaṅgesu⁵
sammā cittam subhāvitam
ādānapaṭinissagge
anupādāya ye ratā
khīṇāsavā⁶ jutimanto⁷
te loke parinibbutā.⁸

87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the Seven Factors of Enlightenment (bojjhaṅgā), and who have rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful with the light of Arahatta Maggañāṇa have realized Nibbāna in this world (i. e., with khandha aggregates remaining).

1. okā anokamāgammā : lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal.

2. **viveke: viveka:** solitude, detachment, Nibbāna.
3. **akiñcano:** lit., having nothing; clinging to nothing. (The term kiñcana may include any of the kilesas or defilements such as passion, ill will, ignorance, etc; it also means clinging or attachment to the world.)
4. **cittaklesehi: citta kilesa:** impurities of the mind.
5. **sambodhiyaṅgesu: sambojjhaṅga:** the Factors of Enlightenment or requisites for attaining Māgga Insight.
6. **khiṇāsava:** one in whom human passions are extinguished; an arahat.
7. **jutimanta:** one endowed with the power of Arahatta Maggañāṇa.
8. **te loke parinibbutā:** the realization of Nibbāna in the realm of the five aggregates (khandhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upādisesa and Anupādisesa Nibbāna are meant. Sa-upādisesa or Kilesā Nibbāna is Nibbāna with groups of existence or khandhas remaining; it is realized by an arahat on the attainment of arahatship. Anupādisesa or Khandha Nibbāna is Nibbāna without groups of existence or khandhas remaining. It takes place on the death of an arahat.

End of Chapter Six: The Wise.

Chapter VII

The Arahāt (Arahantavagga)

VII. (1) Jivakapañha Vatthu

Verse 90

90. Gataddhino ¹ visokassa
vip̐amuttassa sabbadhi
sabbaganthappahinassa²
pariḷāho na vijjati.

90. For him (an arahāt) whose journey is ended, who is free from sorrow and from all (e.g., khandha aggregates), who has destroyed all fetters, there is no more distress.

VII. (2) Mahākassapaṭṭhara Vatthu

Verse 91

91. Uyyuñjanti satimanto
na nikete ramanti te
haṁsāva pallalaṁ hitvā
okamokaṁ jahanti'te.

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life of sensual pleasures); like swans (haṁsa) that forsake the muddy pool, they abandon all homelife (i.e., all craving).

1. gataddhino: the journey is ended. Here 'the journey' means round of rebirths (saṁsāra).

2. sabbaganthappahinassa: one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.

VII. (3) Belaṭṭhasisatthera Vatthu

Verse 92

92. Yesam sannicayo¹ natthi
 ye pariññātabhojanā²
 suññato³ animitto⁴ ca
 vimokkho⁵ yesam gocaro
 ākāseva sakuntānam
 gati tesam durannayā⁶.

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariññās). They have as their object liberation from existence, i.e., Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

VII. (4) Anuruddhatthera Vatthu

Verse 93

93. Yassāsavā parikkhiṇā
 āhāre ca anissito
 suññato animitto ca
 vimokkho yassa gocaro
 ākāseva sakuntānam
 padam tassa durannayam.

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

1. sannicayo: hoarding. According to the Commentary, it means accumulating either kamma and its effects or any of the four requisites.

2. pariññātabhojanā: to take food according to the three pariññās. According to the Commentary, there are three pariññās that the bhikkhu should have concerning food, viz., (a) ñātapariññā, knowing the exact nature of the food being taken, (b) tīraṇapariññā, being convinced of the vileness of material food, and (c) pahānapariññā, rejection of all pleasure in eating.

3. suññata: the Void. According to the Commentary, it means void of craving. It is an epithet of Nibbāna.

4. animittam: the Signless. According to the Commentary, it means no sign of craving, ill will and ignorance. It is also an epithet of Nibbāna.

5. vimokkho: liberation from existence; Nibbāna.

6. gati tesam durannayā: their destination cannot be traced because arahats have eradicated craving and are no more subject to rebirths.

VII. (5) Mahākaccāyanatthera Vatthu

Verse 94

94. Yassindriyāṇi samathaṅgatāni
 assā yathā sārathinā sudantā
 pahīnamānassa anāsavassa
 devāpi tassa pihayanti tādino¹.

94. The arahat whose sense-faculties are calm like horses well-tamed by the charioteer, who is free from pride and moral intoxicants — such an arahat is held dear even by the devas.

VII. (6) Sāriputtatthera Vatthu

Verse 95

95. Pathavisamo no virujjhati
 indakhilupamo tādī subbato
 rahadova apetakaddamo²
 saṁsārā na bhavanti tādino.

95. Like the earth, the arahat is patient and is not provoked to respond in anger; like the door-post he is firm; he is unperturbed by the ups and downs of life; he is serene and pure like a lake free from mud. For such an arahat there will be no more rebirth.

VII. (7) Kosambivāsīssattherasāmaṇera Vatthu

Verse 96

96. Santam tassa manam hoti
 santā vācā ca kamma ca
 sammadaññā vimuttassa
 upasantassa tādino.

96. An arahat is calm in his mind, calm in his speech, and also in his deed; truly knowing the Dhamma, such an arahat is free from moral defilements and is unperturbed by the ups and downs of life.

1. tādino: one who is calm and tranquil or unperturbed by the ups and downs of life (Lokadhamma).

2. apetakaddamo: free from mud. The lake water being free from mud is unpolluted; the arahat being free from defilements is also serene and pure.

VII. (8) Sāriputtatthera Vatthu

Verse 97

97. Assaddho akataññū ca
sandhicchedo ca yo naro
hatāvakāso vantāso¹
sa ve uttamaporiso.

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all craving, is indeed the noblest of all men (i.e., an arahāt).

VII. (9) Khadiravaniyarevatatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe
ninne vā yadi vā thale
yattha arahanto viharanti
taṃ bhūmirāmaṇeyyakam.

98. In a village or in a forest, in a valley or on a hill, wherever the arahats dwell, that place is delightful.

VII. (10) Aññatara itthi Vatthu

Verse 99

99. Ramaṇiyāni araññāni
yattha na ramatī jano
vitarāgā ramissantī
na te kāmagavesino.

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

End of Chapter Seven: The Arahāt.

1. vantāso: one who has discarded all craving (lit., one who has vomited all craving).

Chapter VIII

The Thousands (Sahassavagga)

VIII. (1) Tambadāthika Coraghātaka Vatthu

Verse 100

100. Sahassanāpi ce vācā
 anatthapadasamhitā
 ekam atthapadam seyyo
 yam sutvā upasammati.

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if on hearing it one is calmed.

VIII. (2) Bāhiyadārucīriya Vatthu

Verse 101

101. Sahassamāpi ce gāthā
 anatthapadasamhitā
 ekam gāthāpadam seyyo
 yam sutvā upasammati.

101. Better than a thousand verses that are senseless and unconnected with the realization of Nibbāna, is a single verse, if on hearing it one is calmed.

VIII. (3) Kuṇḍalakesitheri Vatthu

Verses 102 and 103

102. Yo ca gāthā satam bhāse
 anatthapadasamhitā
 ekam Dhammapadam seyyo
 yam sutvā upasammati.

103. Yo sahasam sahasena
 saṅgāme mānuse jine
 ekañca jeyyamattānam
 sa ve saṅgāmajuttamo.

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of Nibbāna, is the recitation of a single word of the Teaching (Dhamma), if on hearing it one is calmed.

103. A man may conquer a million men in battle but one who conquers himself is, indeed, the greatest of conquerors.

VIII. (4) Anatthapucchakabrāhmaṇa Vatthu

Verses 104 and 105

104. Attā have jitaṃ seyyo
yā cāyaṃ itarā pajā
attadantassa posassa
niccaṃ saññatacārino.

105. Neva devo na gandhabbo
na Māro saha Brahmunā
jitaṃ apajitaṃ kayirā
tathārūpassa jantuno.

104, 105. It is better indeed, to conquer oneself than to conquer others. Neither a deva, nor a gandhabba, nor Māra together with Brahmā can turn into defeat the victory of the man who controls himself.

VIII. (5) Sāriputtattherassa Mātula Brāhmaṇa Vatthu

Verse 106

106. Māse māse sahasseṇa¹
yo vajetha satam samam
ekaṇca bhāvitattānam
muhuttamapi pūjaye
sā yeva pūjanā seyyo
yañce vassasatam hutam.

106. Month after month for a hundred years, one may make offerings (to ordinary people) to the value of a thousand kahāpaṇas; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making offerings (to ordinary people).

VIII. (6) Sāriputtattherassa bhāgineyya Vatthu

Verse 107

107. Yo ca vassasatam jantu
aggim paricare vane
ekaṇca bhāvitattānam
muhuttamapi pūjaye
sā yeva pūjanā seyyo
yañce vassasatam hutam.

1. sahasa: one thousand; in this context, one thousand kahāpaṇas. A kahāpaṇa coin can be in copper, silver or gold,

107. For a hundred years, a man may tend the sacred fire in the forest; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making sacrifices (in fire-worship).

VIII. (7) Sāriputtattherassa sahāyaka brāhmaṇa Vatthu
Verse 108

108. Yamkiñci yiṭṭhaṃ va hutam va loke
saṃvaccharaṃ yajetha puñṇapekkho
sabbampi taṃ na catubhāgameti
abhivādanā ujjugatesu seyyo.

108. In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (ariyas) who walk the right path.

VIII (8) Āyuvaddhanakumāra Vatthu
Verse 109

109. Abhivādanasilissa
niccam vuddhāpacāyino
cattāro dhammā vaddhanti
āyu vaṇṇo sukham balaṃ.

109. For one who always respects and honours those who are older and more virtuous, four benefits, viz., longevity, beauty, happiness and strength, will increase.

VIII. (9) Saṃkiccasāmaṇera Vatthu
Verse 110

110. Yo ca vassasataṃ jīve
dussilo asamāhito
ekāhaṃ jīvitam seyyo
silavantassa jhāyino.

110. Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquillity and Insight Development Practice.

VIII. (10) Khāṇu Koṇḍaññaṭṭhera Vatthu

Verse 111

111. Yo ca vassasatam jīve
duppañño asamāhito
ekāham jīvitam seyyo
paññavantassa jhāyino.

111. Better than a hundred years in the life of an ignorant person, who has no control over his senses, is a day in the life of a wise man who cultivates Tranquillity and Insight Development Practice.

VIII. (11) Sappadāsatthera Vatthu

Verse 112

112. Yo ca vassasatam jīve
kusito¹ hinavīriyo
ekāham jīvitam seyyo
vīriyamārabhato dāham.

112. Better than a hundred years in the life of a person who is idle and inactive, is a day in the life of one who makes a zealous and strenuous effort (in Tranquillity and Insight Development Practice).

VIII. (12) Paṭācārātheri Vatthu

Verse 113

113. Yo ca vassasatam jīve
apassam udayabbayam²
ekāham jīvitam seyyo
passato udayabbayam.

113. Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and the dissolving of the five aggregates.

1. kusito: an idle person; according to the Commentary, an idle person is one who passes his time only in evil thoughts.

2. udayabbayam: the arising and the dissolving of the five aggregates (khandhas). Udayabbayañāṇa is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates.

VIII. (13) Kisāgotamī Vatthu

Verse 114

114. Yo ca vassasatam jīve
 apassam amataṃ paḍaṃ
 ekāhaṃ jīvitam seyyo
 passato amataṃ paḍaṃ.

114. Better than a hundred years in the life of a person who does not perceive the Deathless (Nibbāna), is a day in the life of one who perceives the Deathless (Nibbāna).

VIII. (14) Bahuputtikattherī Vatthu

Verse 115

115. Yo ca vassasatam jīve
 apassam dhammamuttamaṃ¹
 ekāhaṃ jīvitam seyyo
 passato dhammamuttamaṃ.

115. Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma (Dhammamuttamaṃ), is a day in the life of one who comprehends the Noble Dhamma.

End of Chapter Eight : The Thousands.

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1. dhammamuttamaṃ: the Noble Dhamma or the Highest Dhamma (the Nine Transcendentals).

The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.

Chapter IX
Evil (Pāpavagga)

IX. (1) Cūlekasāṭaka Vatthu

Verse 116

116. Abhittharetha kalyāṇe
pāpā cittaṃ nivāraye
dandhaṃ hi karoto puññaṃ
pāpasmiṃ ramatī mano.

116. One should make haste in doing good deeds; one should restrain one's mind from evil; for the mind of one who is slow in doing good tends to take delight in doing evil.

IX. (2) Seyyasakatthera Vatthu

Verse 117

117. Pāpañce puriso kayirā
na naṃ kayirā punappunam
na tamhi chandam kayirātha
dukkho pāpassa uccayo.

117. If a man does evil, he should not do it again and again; he should not take delight in it; the accumulation of evil leads to dukkha.

IX. (3) Lājadevadhītā Vatthu

Verse 118

118. Puññañce puriso kayirā
kayirā naṃ punappunam
tamhi chandam kayirātha
sukho puññassa uccayo.

118. If a man does what is good, he should do it again and again; he should take delight in it; the accumulation of merit leads to happiness.

IX. (4) Anāthapiṇḍikaseṭṭhi Vatthu

Verses 119 and 120

119. Pāpopi passati bhadraṃ
yāva pāpaṃ na paccati
yadā ca paccati pāpaṃ
atha pāpo pāpāni passati.

119. Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when his evil deed does bear fruit he will meet with evil consequences.

120. Bhadropi passati pāpam
yāva bhadram na paccati
yadā ca paccati bhadram
atha bhadro bhadrāni passati.

120. Even a good person may still meet with suffering so long as his good deed does not bear fruit; but when it does bear fruit he will enjoy the benefits of his good deed.

IX. (5) Asaññataparikkhāra Vatthu

Verse 121

121. Māvamaññetha pāpassa
na mandam āgamissati
udabindunipātena
udakumbhopi pūrati
bālo pūrati pāpassa
thokam thokampi ācinam.

121. One should not think lightly of doing evil, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

IX (6) Biḷālapādakaseṭṭhi Vatthu

Verse 122

122. Māvamaññetha puññassa
na mandam āgamissati
udabindunipātena
udakumbhopi pūrati
dhīro pūrati puññassa
thokam thokampi ācinam.

122. One should not think lightly of doing good, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

IX. (7) Mahāddhanavāṇija Vatthu

Verse 123

123. Vāṇijova bhayaṃ maggaṃ
appasattho mahaddhano
visaṃ jīvitukāmo
pāpāni parivajjaye.

123. Just as a wealthy merchant with few attendants avoids a dangerous road, just as one who desires to go on living avoids poison, so also, one should avoid evil.

IX. (8) Kukkuṭamittanesāda Vatthu

Verse 124

124. Pāṇimhi ce vaṇo nāssa
hareyya pāṇinā visaṃ
nābbaṇaṃ visamanveti
natthi pāpaṃ akubbato.

124. If there is no wound on the hand, one may handle poison; poison does not affect one who has no wound; there can be no evil for one who has no evil intention.

IX. (9) Kokasunakhaluddaka Vatthu

Verse 125

125. Yo appaduṭṭhassa narassa¹ dussati
suddhassa posassa¹ anaṇṇassa
tameva bālaṃ pacceti pāpaṃ
sukhumo rajo paṭivātaṃva khitto.

125. If one wrongs a person who should not be wronged, one who is pure and is free from moral defilements viz., an arahat, the evil falls back upon that fool, like fine dust thrown against the wind.

1. narassa/posassa: an arahat.

IX. (10) Maṇikāraṇakulūpaka Tissatthera Vatthu

Verse 126

126. Gabbhameke uppajjanti¹
 nirayaṃ pāpakammīno
 saggaṃ sugatino yanti
 parinibbanti anāsavā.²

126. Some are reborn as human beings, the wicked are reborn in a place of continuous torment (niraya), the righteous go to the deva world, and those who are free from moral intoxicants (viz., the arahats) realize Nibbāna.

IX. (11) Tayojana Vatthu

Verse 127

127. Na antalikkhe na samuddamajjhe
 na pabbatānaṃ vivaraṃ pavissa
 na vijjatī so jagatippadeso
 yatthaṭṭhito mucceyya pāpakammā.

127. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

IX. (12) Suppabuddhasakya Vatthu

Verse 128

128. Na antalikkhe na samuddamajjhe
 na pabbatānaṃ vivaraṃ pavissa
 na vijjatī so jagatippadeso
 yatthaṭṭhitaṃ nappasaheyya maccu.

128. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place where one cannot be oppressed by Death.

End of Chapter Nine: Evil.

1. **Gabbhameke uppajjanti**: lit., some enter the womb; in this context, "some are reborn as human beings."

2. **anāsavā**: free from moral intoxicants or passions (āvas) i.e., they have become khipāsava or anāsava or arahats.

Chapter X
Punishment (Daṇḍavagga)

X. (1) and (2) Chabbaggiya Bhikkhu Vaṭṭhu
Verses 129 and 130

129. Sabbe tasanti daṇḍassa
sabbe bhāyanti maccuno
at'ānaṃ upamaṃ katvā
na haneyya na ghātaye.

130. Sabbe tasanti daṇḍassa
sabbesaṃ jīvitam piyaṃ
attānaṃ upamaṃ katvā
na haneyya na ghātaye.

129. All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.

130. All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others.

X. (3) Sambahula Kumāraka Vaṭṭhu
Verses 131 and 132

131. Sukhakāmāni bhūtāni
yo daṇḍena vihiṃsati
attano sukhamesāno
pecca so na labhate sukhaṃ.

132. Sukhakāmāni bhūtāni
yo daṇḍena na hiṃsati
attano sukhamesāno
pecca so labhate sukhaṃ.

131. He who seeks his own happiness by oppressing others who also desire to have happiness will not find happiness in his next existence.

132. He who seeks his own happiness by not oppressing others who also desire to have happiness will find happiness in his next existence.

X. (4) Koṇḍadhānatthera Vatthu

Verses 133 and 134

133. Māvoca pharusam kañci
vuttā paṭivadeyyu taṃ
dukkhā hi sārambhakathā¹
paṭidaṇḍā phuseyyu taṃ.

134. Sace neresi attānaṃ
kaṃso upahato yathā
esa pattosi nibbānaṃ
sārambho te na vijjati.

133. Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble (dukkha) and retribution will come to you.

134. If you can keep yourself calm and quiet, like a broken gong which is no longer resonant, you are sure to realize Nibbāna; there will be no harshness in you.

X. (5) Uposathika Itthiraṃ Vatthu

Verse 135

135. Yathā daṇḍena gopālo
gāvo pājeti gocaraṃ
evaṃ jarā ca maccu ca
āyuraṃ pājenti paṇinaṃ.

135. As with a stick the cowherd drives his cattle to the pasture, so also, Aging and Death drive the life of beings.

X. (6) Ajagarapeta Vatthu

Verse 136

136. Atha pāpāni kammāni
karaṃ bālo na bujjhati
sehi kammehi dummedho
aggaḍaḍḍhova tappati.

136. A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

1. *sārambhakathā* : malicious talk. According to the Commentary it means talk belittling others.

X. (7) Mahā Moggallānatthera Vatthu**Verses 137,138,139 and 140**

137. Yo daṇḍena adaṇḍesu
 appaduṭṭhesu dussati
 dasannamaññataram ṭhānam
 khippameva nigacchati.
138. Vedanam pharusam jānim
 sarīrassa va bhedanam
 garukam vāpi ābādhām
 cittakkhepam va pāpuṇe.
139. Rājato vā upasaggam
 abbhakkhānam va dāruṇam
 parikkhayam va ñātīnam
 bhogānam va pabhaṅguraṁ.
140. Atha vāssa agārāni
 aggi ḍahati pāvako
 kāyassa bhedaṁ duppañño
 nirayam so papajjati.

137. He who does harm with weapons to those who are harmless and should not be harmed will soon come to any of these ten evil consequences:

138 to 140. He will be subject to severe pain, or impoverishment, or injury to the body (e.g., loss of limbs), or serious illness (e.g., leprosy), or lunacy, or misfortunes following the wrath of the king, or wrongful and serious accusations, or loss of relatives, or destruction of wealth, or the burning down of his houses by fire or by lightning. After the dissolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

X. (8) Bahubhaṇḍika Bhikkhu Vatthu**Verse 141**

141. Na naggacariyā na jaṭā na paṅkā
 nānāsakā thaṇḍilasāyikā vā
 rajojallam ukkuṭṭikappadhānam
 sodhenti maccam avitiṇṇakaṅkham.

141. Not going naked, nor having matted hair, nor smearing oneself with mud, nor fasting, nor sleeping on

bare ground, nor covering oneself with dust, nor striving by squatting can purify a being, who has not yet overcome doubt.

X. (9) Santati Mahāmaṭṭa Vatthu

Verse 142

142. Alaṅkato cepi samam careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍam
so brāhmaṇo so samaṇo sa bhikkhu.¹

142. Though he is gaily decked, if he is calm, free from moral defilements, and has his senses controlled, if he is established in Magga Insight, if he is pure and has laid aside enmity (lit., weapons) towards all beings, he indeed is a brāhmaṇa, a samaṇa, and a bhikkhu.

X. (10) Pilotikatissatthera Vatthu

Verses 143 and 144

143. Hirinisedho puriso
koci lokasmi vijjati
yo niddam apabodheti
asso bhadro kasāmiva.

144. Asso yathā bhadro kasāniviṭṭho
ātāpino samvēgino bhavātha
saddhāya silena ca vīriyena ca
samādhinā dhammavinicchayena² ca
sampannavijjācaraṇā patissatā
jahissatha dukkhamidaṃ anappakam.

143. Rare in this world is the kind of person who out of a sense of shame restrains from doing evil and keeps himself awake like a good horse that gives no cause to be whipped.

1. According to the Commentary, in this context, brāhmaṇa, samaṇa, and bhikkhu are all arahats.

2. dhammavinicchayena: (dhamma + vinicchaya) — discernment of the Dhamma or Law. It is explained by the Commentary as karaṇā-karaṇā jāṇanam, i.e., knowing right and wrong causes of things.

144. Like a good horse stirred at a touch of the whip, be diligent and get alarmed by endless round of rebirths (i.e., saṃsāra). By faith, morality, effort, concentration, and discernment of the Dhamma, be endowed with knowledge and practice of morality and with mindfulness, leave this immeasurable dukkha (of saṃsāra) behind.

X. (11) Sukhasāmaṇera Vatthu

Verse 145

145. Udakaṃ hi nayanti nettikā
usukārā namayanti tejanam
dārum namayanti tacchakā
attānam damayanti subbatā.

145. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

End of Chapter Ten: Punishment.

Chapter XI

Aging (Jarāvagga)

XI. (1) Visākhāya Sahāyikānaṃ Vatthu

Verse 146

146. Ko nu hāso kimānando
 niccaṃ pajjalite¹ sati
 andhakārena² onaddhā
 padipaṃ³ na gavcsatha.

146. Why is there laughter? Why is there joy although (the world) is always burning? Shrouded in darkness why not seek the light?

XI. (2) Sirimā Vatthu

Verse 147

147. Passa cittakataṃ bimbaṃ
 arukāyaṃ samussitaṃ
 āturaṃ bahusaṅkappaṃ⁴
 yassa natthi dhuvam̐ ṭhiti.

147. Look at this dressed up body, a mass of sores, supported (by bones), sickly, a subject of many thoughts (of sensual desire). Indeed, that body is neither permanent nor enduring.

XI. (3) Uttarātheri Vatthu

Verse 148

148. Parijīṇṇamidaṃ rūpaṃ
 rogaṇṇaṃ pabhaṅguraṃ
 bhijjati pūtisandeho
 maraṇantaṃ hi jīvitaṃ.

148. This body is worn out with age, it is the seat of sickness, it is subject to decay. This putrid body disintegrates; life, indeed, ends in death.

1. *pajjalite*: burning; in this context, it means burning with fires of passion, etc. (The Commentary)

2. *andhakārena*: darkness; in this context, ignorance of the Four Noble Truths. (The Commentary)

3. *padipaṃ*: light; in this context, wisdom. (The Commentary)

4. *bahusaṅkappaṃ*: the body, which is the subject of many thoughts of sensual desire and admiration.

XI. (4) Sambahula Adhimānikabhikkhu Vatthu**Verse 149**

149. Yānimāni apatthāni
alābūneva sārade
kāpotakāni aṭṭhīni
tāni disvāna kā rati.

149. Like gourds thrown away in autumn are these dove-grey bones; what pleasure is there in seeing them?

XI. (5) Janapadakalyāṇi Rūpanandātheri Vatthu**Verse 150**

150. Aṭṭhīnaṃ nagaraṃ kataṃ
maṃsalohitalepanaṃ
yattha jarā ca maccu ca
māno makkho ca ohito.

150. This body (lit., the city) is built up with bones which are covered with flesh and blood; within this dwell (lit., are deposited) decay and death, pride and detraction (of others' virtues and reputation).

XI. (6) Mallikādevi Vatthu**Verse 151**

151. Jiranti ve rājarathā sucittā
atho sarīrampi jaraṃ upeti
sataṇca dhammo¹ na jaraṃ upeti
santo have sabbhi pavedayanti.

151. The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma¹ of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.

XI. (7) Lāḷudāyī Thera Vatthu**Verse 152**

152. Appassutāyaṃ puriso
balībaḍḍova jīrati
maṃsāni tassa vaḍḍhanti
paññā tassa na vaḍḍhati.

152. This man of little learning grows old like an ox.; only his flesh grows but not his wisdom.

1. dhammo/dhamma: The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna. (The Commentary)

XI. (8) Udāna Vatthu

Verses 153 and 154¹

153. Anekajātisaṃsāram
 sandhāvissam anibbisam
 gahakāram gavesanto²
 dukkhā jāti punappunam³
154. Gahakāraka diṭṭhosi⁴
 puna geham na kāhasi⁵
 sabbā te phāsukā bhaggā⁶
 gahakūṭam visaṅkhatam⁷
 visaṅkhāragatam cittam⁸
 taphānam khayamajjhagā.⁹

153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa) which would enable me to find him, have wandered through innumerable births in saṃsāra. To be born again and again is, indeed, dukkha!

154. Oh housebuilder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e., Nibbāna); the end of craving (Arahatta Phala) has been attained.

XI. (9) Mahādhanasetṭhiputta Vatthu

Verses 155 and 156.

155. Acaritvā brahmacariyam
 aladdhā yobbane dhanam
 jīṇakoṇcāva jhāyanti
 khīṇamaccheva pallale.
156. Acaritvā brahmacariyam
 aladdhā yobbane dhanam
 senti cāpātikhiṇāva
 purāṇāni anutthunam.

155. They, who in youth have neither led the Life of Purity, nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.

156. They, who in youth have neither led the Life of Purity, nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past.

1. Footnotes to Verses 153 and 154: These two verses are expressions of intense and sublime joy the Buddha felt at the

very moment of his attainment of Enlightenment; as such, they are replete with a wealth of sublime meaning and deep feeling.

2. **gabakāraṃ gavesanto:** lit., "I who have tried to find the builder of the house". The house is the body, the builder is Craving (Taṇhā). The meaning of Verse (153) as given in the Commentary is as follows:

I who have been seeking the builder of this house, knowing that he could be seen only with a certain wisdom, have been trying to attain such wisdom (Bodhi ñāṇa) ever since Dīpaṅkara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain Bodhi ñāṇa, I have wandered through this course of hundreds of thousands of existences in the endless round of rebirths.

3. **dukkhā jāti punappunam:** To be born again and again is dukkha. This is the reason for trying to find the builder of this house, the Carpenter Craving.

Birth which comes together with aging, disease and death is dukkha; that is why I have been incessantly looking for the Housebuilder Craving.

4. **diṭṭho:** You are seen: I have seen you now that I have attained Enlightenment or Bodhi ñāṇa, the all comprehending wisdom, with my own Insight.
5. **puna gehaṃ na kābasi:** No house shall be built again: You shall not build another house (for me) in this round of rebirths.
6. **sabbā te phāsukā bhaggā:** All your rafters are broken: I have destroyed all the remaining defilements.
7. **gabakūṭaṃ visaṅkhataṃ:** The roof-tree has been destroyed: I have dispelled ignorance.
8. **visaṅkhāragataṃ cittaṃ:** lit., my mind has reached the Unconditioned; having Nibbāna as its object, my mind has realized Nibbāna.
9. **taṇhānaṃ khayamajjhagā:** The end of craving has been attained: I have attained Arahatta Fruition.

End of Chapter Eleven: Aging.

Chapter XII
Self (Attavagga)

XII. (1) Bodhirājakumrāra Vatthu

Verse 157

157. Attānañce piyaṃ jaññā
rakkheyya naṃ surakkhitam
tiṇṇaṃ aññataram yāmaṃ¹
paṭijaggeyya paṇḍito.

157. If one knows that one is dear to oneself, one should protect oneself well. During any of the three watches (of life) the wise man should be on guard (against evil).

XII. (2) Upanandasakyaputtatthera Vatthu

Verse 158

158. Attānameva paṭhamam
patirūpe nivesaye
athaññāmanusāseyya
na kilisseyya paṇḍito.

158. One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

XII. (3) Padhānikatissatthera Vatthu

Verse 159

159. Attānañce tathā kayirā
yathāññāmanusāsatī
sudanto vata dametha
attā hi kira duddamo.

159. One should act as one teaches others; only with oneself thoroughly tamed should one tame others. To tame oneself is, indeed, difficult.

1. yāmaṃ: A night is divided into three watches. According to the Commentary, the watches in this context are the three stages in Man's life, viz., childhood, youth and old age.

XII. (4) Kumārakassapamātuttherī Vatthu**Verse 160**

160. Attā hi attano nātho
ko hi nātho paro siyā
attanā hi sudantena
nātham labhati dullabham.

160. One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge (i.e., Arahatta Phala), which is so difficult to attain.

XII. (5) Mahākāla Upāsaka Vatthu**Verse 161**

161. Attanā hi katam pāpam
attajam attasambhavam
abhimatthati dummedham
vajiramva'smamayaṃ maṇim.

161. The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds the rock from which it is formed.

XII. (6) Devadatta Vatthu**Verse 162**

162. Yassa accantadussilyam
māluvā sālamiṇḍitthatam
karoti so tatha'ttānam
yathā nam icchatī diso.

162. As the creeper (māluvā) strangles the sal tree, so also, a really immoral person (overwhelmed by Craving) does to himself just what his enemy wishes him to do.

XII. (7) Saṃghabhedaparissakka Vatthu**Verse 163**

163. Sukarāni asādhūni
attano ahitāni ca
yam ve hitaṇca sādhuṇca
tam ve paramadukkaram.

163. It is easy to do things that are bad and unbeneficial to oneself, but it is, indeed, most difficult to do things that are beneficial and good.

XII. (8) Kālatthera Vatthu

Verse 164

164. Yo sāsanaṃ arahataṃ
 ariyānaṃ dhammajīvināṃ
 paṭikkosati dummedho
 diṭṭhiṃ nissāya pāpikaṃ
 phalāni kaṭṭhakasseva
 attaghātāya phallati.

164. The foolish man who, on account of his wrong views, scorns the teaching of the homage-worthy Noble Ones (Ariyas) who live according to the Dhamma, is like the bamboo which bears fruit for its own destruction.

XII. (9) Cūḷakāla Upāsaka Vatthu

Verse 165

165. Attanā hi kataṃ pāpaṃ
 attanā saṃkilissati
 attanā akataṃ pāpaṃ
 attanāva visujjati
 suddhī'asuddhi paccattaṃ
 nāñño aññaṃ visodhaye.

165. By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

XII. (10) Attadatthatthera Vatthu

Verse 166

166. Attadatthaṃ¹ paratthena
 bahunāpi na hāpaye
 attadatthamabhiññāya
 sadatthapasuto siyā.

166. For the sake of another's benefit, however great it may be, do not neglect one's own (moral) benefit. Clearly perceiving one's own benefit one should make every effort to attain it.

End of Chapter Twelve: Self.

1. Attadattham: one's own benefit. According to the Commentary, in this context, one's own benefit means Magga, Phala and Nibbāna. (N.B. The above was uttered by the Buddha in connection with Insight Meditation.)

Chapter XIII
The World (Lokavagga)

XIII. (1) Daharabbhikkhu Vatthu

Verse 167

167. Hīnaṃ dhammaṃ na seveyya
pamādena na saṃvase
micchādiṭṭhiṃ na seveyya
na siyā lokavaḍḍhano.

167. Do not follow ignoble ways, do not live in negligence, do not embrace wrong views, do not be the one to prolong saṃsāra (lit., the world¹).

XIII. (2) Suddhodana Vatthu

Verses 168 and 169

168. Uttiṭṭhe nappamajjeyya
dhammaṃ sucaritaṃ² care
dhammacārī sukhaṃ seti
asmim loke paramhi ca.

169. Dhammaṃ care sucaritaṃ
na naṃ duccaritaṃ³ care
dhammacārī sukhaṃ seti
asmim loke paramhi ca.

168. Do not neglect the duty of going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

169. Observe proper practice (in going on alms-round); do not observe improper practice. One who observes proper practice lives happily both in this world and in the next.

1. the world: Loka: it means the five khandhas, the continuity of which in the round of existences (saṃsāra) is prolonged by the above three factors.

2. dhammaṃ sucaritaṃ: proper practice. The Commentary says that here proper practice means stopping for alms-food at one house after another in the course of the alms-round except where it is not proper to go (such as a courtesan's house).

3. na naṃ duccaritaṃ: improper practice. Here it means not observing the above rules.

XIII. (3) Pañcasatavipassakabhikkhu Vatthu

Verse 170

170. Yathā pubbulakam passe
yathā passe marīcikam
evam lokam avekkhantam¹
maccurājā na passati.

170. If a man looks at the world (i.e., the five khandhas), in the same way as one looks at a bubble or a mirage, the King of Death will not find him.

XIII. (4) Abhayarājakumāra Vatthu

Verse 171

171. Etha passathimam lokam
cittam rājarathūpamam
yattha bālā visidanti
natthi saṅgo vijānatam.

171. Come, look at this world (i.e., the five khandhas), which is like an ornamented royal carriage. Fools flounder in this world of the khandhas, but the wise are not attached to it.

XIII. (5) Sammajjanattthera Vatthu

Verse 172

172. Yo ca pubbe pamajjitvā
pacchā so nappamajjati
so'mam lokam pabhāseti
abbhā muttova candimā.

172. He who has been formerly unmindful, but is mindful later on, lights up the world (with the light of Magga Insight) as does the moon freed from clouds.

1. *evam lokam avekkhantam*: one who looks at the world in the same way, i.e., looks at the world as being impermanent as a bubble and as non-material as a mirage.

XIII. (6) Aṅgulimālatthera Vatthu**Verse 173**

173. Yassa pāpaṃ kataṃ kammaṃ
 kusaleṇa¹ pidhiyati
 so'maṃ lokaṃ pabhāseti
 abbhā nūttova candimā.

173. He who overwhelms with good the evil that he has done lights up this world (with the light of Magga Insight), as does the moon freed from clouds.

XIII. (7) Pesakāradhitā Vatthu**Verse 174**

174. Andhabhūto ayam loko
 tanuke'ttha vipassati
 sakuṇo jālamuttova
 appo saggāya gacchati.

174. Blind are the people of this world; only a few in this world see clearly (with Insight). Just as only a few birds escape from the net, so also, only a few get to the world of the devas, (and Nibbāna).

XIII. (8) Timsabhikkhu Vatthu**Verse 175**

175. Haṃsā' diccapathe yanti
 ākāse yanti iddhiyā
 niyanti dhīrā lokamhā
 jetvā māraṃ savāhinim.

175. Swans travel in the sky; those with supernormal powers travel through space; the wise, having conquered Māra together with his army, go out of this world (i.e., realize Nibbāna).

1. kusaleṇa: with good deed; the good in this context means Arahatta Magga, the fourth and final Path knowledge. (The Commentary)

XIII. (9) Ciñcamāṇavikā Vatthu**Verse 176**

176. Ekam dhammam atitassa
 musāvādisa jantuno
 vitipṇaparalokassa
 natthi pāpam akāriyam.

176. For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do.

XIII. (10) Asadisadāna Vatthu**Verse 177**

177. Na ve kadariyā devalokam vajanti
 bālā have nappasamsanti dānam
 dhīro ca dānam anumodamāno
 teneva so hoti sukhi parattha.

177. Indeed, misers do not go to the abode of the devas; fools do not praise charity: but the wise rejoice in charity and so gain happiness in the life hereafter.

XIII. (11) Anāthapiṇḍikaputtakāla Vatthu**Verse 178**

178. Pathabyā ekarajjena
 saggassa gamanena vā
 sabbalokādhipaccena
 sotāpattiphalam varam.

178. Far better than sovereignty over the earth, or far better than going to the abodes of the devas, or far better than ruling supreme over the entire universe, is (the attainment of) Sotāpatti Fruition.

End of Chapter Thirteen: The World.

Chapter XIV

The Buddha (Buddhavagga)

XIV. (1) Māradhītara Vattha

Verses 179 and 180

179. Yassa jitaṃ nāvajiyati¹,
 jitaṃ yassa no'yāti koci loke²
 taṃ buddhamanantagocaraṃ³
 apadaṃ⁴ kena padena nessatha.

180. Yassa jālini visattikā
 taṇhā natthi kuhiñci netave
 taṃ buddhamanantagocaraṃ
 apadaṃ kena padena nessatha⁵.

179. The Buddha, whose conquest (of moral defilements) is complete, in whom there cannot arise any further defilements in this world,—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

180. The Buddha, in whom there is no craving, which like a net would bring him back to any existence (in saṃsāra),—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

1. jitaṃ nāvajiyati: 'the conquest is complete' means there is no need for further conquests as there are no more moral defilements to be conquered.

2. jitaṃ yassa no'yāti koci loke: lit., whose conquered defilements cannot be followed by any further defilements in this world.

3. anantagocaraṃ: The range of wisdom of the Buddha is infinite by reason of his omniscience, Sabbāññuta ñāṇa. (The Commentary)

4. apadaṃ: lit., 'trackless'. The Buddha, being free from conditions of rebirth, such as craving, clinging, passion, etc., his track or passage through saṃsāra has come to an end. (The Com.)
 [The same idea is conveyed in verses 92 and 93 which express the idea that the arahat passes away, leaving no more trace of existence than a bird leaves its passage through the air.]

5. kena padena nessatha: lit., by what track will you lead him? It means he cannot be lured by any temptation whatsoever.

XIV. (2) Devorohaṇa Vatthu

Verse 181

181. Ye jhānapasutā dhīrā
nekkhammūpasame ratā
devāpi tesam pihayanti
sambuddhānam satimatam.

181. The wise who practise jhāna concentration and Insight Meditation take delight in the peace of liberation from sensual pleasures and moral defilements. Such wise and mindful ones, who truly comprehend the Four Noble Truths (i.e., arahats and Buddhas), are held dear also by the devas.

XIV. (3) Erakapattanāgarāja Vatthu

Verse 182

182. Kiccho manussapaṭilābho
kiccham maccāna jīvitam
kiccham saddhammassavanam
kiccho buddhānamuppādo.

182. Hard to gain is birth as man; hard is the life of mortals; hard to get is the opportunity of hearing the Ariya Dhamma (Teaching of the Buddhas); hard it is for a Buddha to appear.

XIV. (4) Ānandattherapañha Vatthu

Verses 183, 184 and 185

183. Sabbapāpassa akaraṇam
kusalassa upasampadā
sacittapariyodapanam
etaṃ buddhāna sāsanam.

184. Khanti paramam tapo titikkhā
nibbānam paramam vadanti buddhā
na hi pabbajito parūpaghātī
na samaṇo hoti param viheṭṭhayanto.

185. Anūpavādo anūpaghāto
pātimokkhe ca samvaro
mattaññutā ca bhattasmim
pantañca sayanāsanam
adhicitte ca āyogo
etaṃ buddhāna sāsanam

183. Not to do evil, to cultivate merit, to purify one's mind — this is the Teaching of the Buddhas.

184. The best moral practice is patience and forbearance; "Nibbāna is Supreme", said the Buddhas. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

185. Not to revile, not to do any harm, to practise restraint according to the Fundamental Instructions for the bhikkhus, to be moderate in taking food, to dwell in a secluded place, to devote oneself to higher concentration — this is the Teaching of the Buddhas.

XIV. (5) Anabhiratabhikkhu Vatthu

Verses 186 and 187

186. Na kahāpaṇavassena
titti kāmesu vijjati
appassādā dukhā kāmā
itī viññāya paṇḍito.

187. Api dibbesu kāmesu
ratim so nādhigacchati
taṇhakkhayarato hoti
sammāsambuddhasāvako

186, 187. Not by a shower of coins can sensual desires be satiated; sensual desires give little pleasure and are fraught with evil consequences (dukkha). Knowing this, the wise man, who is the disciple of the Buddha, does not find delight even in the pleasures of the devas, but rejoices in the cessation of craving (Nibbāna).

XIV. (6) Aggidattabrāhmaṇa Vatthu

Verses 188, 189, 190, 191 and 192

188. Bahum ve saraṇam yanti
pabbatāni vanāni ca
ārāmarukkhacetyāni
manussā bhayatajjitā.

189. Netam kho saraṇam khemam
netam saraṇamuttamam
netam saraṇamāgamma
sabbadukkhā pamuccati.

190. Yo ca buddhañca dhammañca
saṃghañca saraṇaṃ gato
cattāri ariyasaccāni
sammappaññāya passati.

191. Dukkhaṃ dukkhasamuppādaṃ
dukkhassa ca atikkamaṃ
ariyaṃ caṭṭhaṅgikaṃ maggaṃ
dukkhūpasamagāminam.

192. Etaṃ kho saraṇaṃ khemaṃ
etaṃ saraṇamuttamaṃ
etaṃ saraṇamāgama
sabbadukkhā pamuccati.

188. When threatened with danger, men go to many a refuge,— to mountains and forests, to parks and gardens, and to sacred trees.

189. But such a refuge is not a safe refuge, not the best refuge. One is not liberated from all evil consequences of existence (dukkha) for having come to such a refuge.

190, 191. One who takes refuge in the Buddha, the Dhamma and the Saṃgha, sees with Magga Insight the Four Noble Truths, viz., Dukkha, the Cause of Dukkha, the Cessation of Dukkha, and the Noble Path of Eight Constituents which leads to the Cessation of Dukkha.

192. This,¹ indeed, is the safe refuge; this is the best refuge. Having come to this refuge, one is liberated from all dukkha.

XIV. (7) Ānandattherapañha Vatthu

Verse 193

193. Dullabho purisājañño²
na so sabbattha jāyati -
yattha so jāyati dhīro
taṃ kulaṃ sukhamedhati.³

193. It is hard to find the noblest of men; he is not born everywhere nor in every clan. To whatever clan such a wise man is born, that clan prospers.

1. This: Here refers to the refuge in the Three Gems (Buddha, Dhamma and Saṃgha)

2. purisājañño: According to the Commentary, a Buddha is intended.

3. sukhamedhati: lit., attains happiness or thrives in happiness.

XIV. (8) Sambahu'abhikkhu Vatthu

Verse 194

194. Sukho buddhānamuppādo
sukhā saddhammadesanā
sukhā saṃghassa sāmaggī
samaggānam tapo sukho.

194. Happy is the arising of a Buddha; happy is the exposition of the Ariya Dhamma; happy is the harmony amongst the Saṃgha; happy is the practice of those in harmony.

XIV. (9) Kassapadasabalassa Suvannacetiya Vatthu

Verses 195 and 196

195. pūjārahe pūjayato
buddhe yadi va sāvake
papañcasamatikkante¹
tiṇṇasokapariddave.
196. Te tādise pūjayato
nibbute akutobhaye
na sakkā puññam saṅkhātum
imettamapi kenaci.

195 He pays homage to those who are worthy of veneration, whether they are the Buddhas or their disciples who have overcome obstacles (to Insight Development) and have rid themselves of sorrow and lamentation.

196. The merit gained by such a person who pays homage to those who have been freed from moral defilements and have nothing to fear, cannot be measured by anyone, as this much or that much.

End of Chapter Fourteen: The Buddha.

1. papañcasamatikkante: lit., who have got rid of craving, pride and wrong view, factors lengthening saṃsāra.

Chapter XV

Happiness (Sukhavagga)

XV. (1) Nātikalahavūpasamana Vatthu

Verses 197, 198 and 199

197. Susukham vata jīvāma
verinesu averino
verinesu manussesu
viharāma averino.

198. Susukham vata jīvāma
āturesu ¹ anāturā
āturesu manussesu
viharāma anāturā.

199. Susukham vata jīvāma
ussukesu anussukā
ussukesu manussesu
viharāma añussukā.

197. Indeed we live very happily, not hating anyone among those who hate; among men who hate we live without hating anyone.

198. Indeed we live very happily, in good health among the ailing; among men who are ailing we live in good health.

199. Indeed we live very happily, not striving (for sensual pleasures) among those who strive (for them); among those who strive (for them) we live without striving.

XV. (2) Māra Vatthu

Verse 200

200. Susukham vata jīvāma
yesam no natthi kiñcanam²
pītibhakkhā bhavissāma
devā ābhassarā³ yathā.

1. āturesu/ātura: ailing or ailment; moral ailment is meant here.

2. natthi kiñcanam: without any anxiety; here it means without greed, ill will and ignorance (rāga, dosa and moha).

3. devā ābhassarā: Ābhassara brahmās are the radiant brahmās of the abode of the second Rūpāvacara Jhāna: Brahmāloka.

200. Indeed we live very happily, without any anxiety (i.e., without greed, ill will and ignorance); like the Ābhassara brahmās we shall live on delightful satisfaction (pīti) as our food.

XV. (3) Kosalarañño Parājaya Vatthu

Verse 201

201. Jayam veram pasavati
dukkham seti parājito
upasanto¹ sukham seti
hitvā jayaparājayam.

201. Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.

XV. (4) Aññatarakuladārikā Vatthu

Verse 202

202. Natthi rāgasamo aggi
natthi dosasamo kali
natthi khandhasamā dukkhā
natthi santiparam sukham.

202. There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace (i.e., Nibbāna).

XV. (5) Eka Upāsaka Vatthu

Verse 203

203. Jighacchāparamā rogā
saṅkhāraparamā dukkhā
etaṃ ñatvā yathābhūtaṃ
nibbānam paramam sukham.

203. Hunger is the greatest ailment, khandhas² are the greatest ill. The wise, knowing them as they really are, realize Nibbāna, the greatest bliss.

1. upasanto: the peaceful; one who has extinguished the fire of moral defilements.

2. Both saṅkhāra and khandhas are used to denote the five aggregates.

XV. (6) Pasenadikosala Vatthu

Verse 204

204. Ārogyaparamā lābhā
 santuṭṭhiparamam dhanam
 vissāsaparamā¹ ñāti
 nibbānam paramam sukham.

204. Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, Nibbāna is the greatest bliss.

XV. (7) Tissatthera Vatthu

Verse 205

205. Pavivekarasam pitvā
 rasam upasamassa ca
 niddaro hoti nippāpo
 dhammapītirasam pivam.

205. Having had the taste of solitude and the taste of Perfect Peace of Nibbāna, one who drinks in the joy of the essence of the Dhamma is free from fear and evil.

XV. (8) Sakka Vatthu

Verses 206, 207 and 208

206. Sāhu dassanamariyānam
 sannivāso sadā sukho
 adassanena bālānam
 niccameva sukhī siyā.

207. Bālasaṅgatacāri hi
 dighamaddhāna socati
 dukkho bālehi saṁvāso
 amitteneva sabbadā
 dhīro ca sukhasaṁvāso
 nāṇīnamva samāgamo.

208. Tasmā hi
 dhirañca paññañca bahussutañca
 dhorayhasīlam vatavantamariyam
 tam tādisam sappurisaṁ sumedham
 bhajetha nakkhattapathamva candimā.

1. vissāsaparamā: vissāsa + paramā: vissāsa here means trust; also interpreted as intimacy.

206. It is good to see the Noble Ones (ariyas); to live with them is always a pleasure; not seeing fools is also always a pleasure.

207. He who walks in the company of fools has to grieve for a long time. Association with fools is ever painful, as living with an enemy; association with the wise is a pleasure, as living with relatives.

208. Therefore, one should follow a resolute, intelligent, learned, persevering and dutiful ariya; follow such a virtuous and wise man, as the moon follows the path of the stars.

End of Chapter Fifteen: Happiness.

Chapter XVI
Affection (Piyavagga)

XVI. (1) TayojanapabbajitaVatthu

Verses 209, 210 and 211

209. Ayoge yuñja'mattānam
yogasmiñca ayojayam
attham hitvā piyaggāhī
piheta'ttānuyoginam.

210. Mā piyehi samāgañchi
appiyehi kudācanam
piyānam adassanam dukkham
appiyānañca dassanam.

211. Tasmā piyam na kayirātha
piyāpāyo hi pāpako
ganthā tesam na vijjanti
yesam natthi piyāppiyam.

209. He who does what should not be done and fails to do what should be done, who forsakes the noble aim of life (i.e., Morality, Concentration and Insight) and grasps at sensual pleasure, covets the benefits gained by those who exert themselves (in meditation).

210. Do not associate with those who are dear, and never with those who are not dear to you; not seeing the dear ones is painful, and seeing those who are not dear to you is also painful.

211. Therefore, one should hold nothing dear; separation from the loved ones is painful; there are no fetters for those who do not love or hate.

XVI. (2) Aññatarakutumbika Vatthu

Verse 212

212. Piyato jāyati soko
piyato jāyati bhayam
piyato vipphamuttassa
natthi soko kuto bhayan.

212. Affection begets sorrow, affection begets fear. For him who is free from affection there is no sorrow; how can there be fear for him?

XVI. (3) Visākhā Vatthu**Verse 213**

213. Pemato jāyati soko
 pemato jāyati bhayaṃ
 pemato vip̐pamuttassa
 natthi soko kuto bhayaṃ.

213. Endearment begets sorrow, endearment begets fear. For him who is free from endearment there is no sorrow; how can there be fear for him?

XVI. (4) Licchavi Vatthu**Verse 214**

214. Ratiyā jāyati soko
 ratiyā jāyati bhayaṃ
 ratiyā vip̐pamuttassa
 natthi soko kuto bhayaṃ.

214. Attachment (to sensual pleasures) begets sorrow, attachment begets fear. For him who is free from attachment there is no sorrow; how can there be fear for him?

XVI. (5) Anitthigandhakumāra Vatthu**Verse 215**

215. Kāmato jāyati soko
 kāmato jāyati bhayaṃ
 kāmato vip̐pamuttassa
 natthi soko kuto bhayaṃ.

215. Lust begets sorrow, lust begets fear. For him who is free from lust there is no sorrow; how can there be fear for him?

XVI. (6) Aññatarabrāhmaṇa Vatthu**Verse 216**

216. Taṇhāya jāyati soko
 taṇhāya jāyati bhayaṃ
 taṇhāya vip̐pamuttassa
 natthi soko kuto bhayaṃ.

216. Craving begets sorrow, craving begets fear. For him who is free from craving there is no sorrow; how can there be fear for him?

XVI. (7) Pañcasatadāraka Vatthu

Verse 217

217. Siladassanaṣampannam
dhammaññam saccavedinam
attano kamma kubbānam
tam jano kurute piyam.

217. He who is endowed with Virtue and Insight, who is established in the Dhamma, who has realized the Truth and performs his own duties, is loved by all men.

XVI. (8) Eka Anāgāmitthera Vatthu

Verse 218

218. Chandajāto anakkhāte
manasā ca phuṭṭo siyā
kāmesu ca appaṭibaddhacitto
“uddhamṣoto”¹ ti vuccati.

218. He who has developed a desire for the Ineffable (i.e., Nibbāna), whose mind reaches the same and is no longer attached to the sensual world (kāmaloka), is called one who is bound upstream (uddhamṣoto).

XVI. (9) Nandiya Vatthu

Verses 219 and 220

219. Cirappavāsīm purisaṃ
dūrato sotthimāgataṃ
ñātimittā suhajjā ca
abhinandanti āgataṃ.
220. Tatheva katapuñṇampi
asmā lokā param gataṃ
puñṇāni paṭigaṇhanti
piyam ñātīva āgataṃ.

219. A man who has long been absent and has returned home safely from a distance is welcomed with joy by relatives, friends and well-wishers on his return.

220. In the same way, his good deeds will receive him who has done good when he goes from this world to the other, as relatives receive a dear one on his return.

End of Chapter Sixteen: Affection.

1. uddhamṣoto: one who is going upstream, i.e., one who is bound for the “Pure Abodes”, (Suddhāvāsa Brahmāloka). The reference is to the anāgāmi, or non-returner, who is born in the Aviha Suddhāvāsa and from there passes upwards till he reaches the Akaniṭṭha Suddhāvāsa, the highest of the five Pure Abodes. (The Commentary).

Chapter XVII
Anger (Kodhavagga)

XVII. (1) Rohinikḷattiyakaññā Vatthu

Verse 221

221. Kodham jahe vippajaheyya mānam
saṃyojanam¹ sabbamatikkameyya
taṃ nāmarūpasmimasajjamānam
akiñcanam² nānupatanti dukkhā.

221. Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements.

XVII. (2) Aññatarabhikkhu Vatthu

Verse 222

222. Yo ve uppatitam kodham
ratham bhantamva vāraye
tamaham sāratham brūmi
rasmiggāho itaro jano.

222. He who restrains his rising anger as a skilful charioteer checks a speeding chariot,—him I call a true charioteer; other charioteers only hold the reins.

XVII. (3) Uttarā Upāsika Vatthu

Verse 223

223. Akkodhena jine kodham
asādhumī sādhunā jine
jine kadariyam dānena
saccenā' likavādinam.

223. Conquer the angry one by not getting angry (i.e., by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth.

1. saṃyojanam: a fetter. There are ten fetters of human passion which bind man to the round of rebirths; these are cast off at different stages of Magga Insight.

2. akiñcanam: free from kiñcanā: the three kiñcanā are passion, ill will and ignorance.

XVII. (4) Mahāmoggallānapañha Vatthu

Verse 224

224. Saccam bhaṇe na kujjheyya
 dajjā appampi yācito
 etehi tīhi ṭhānehi
 gacche devāna santike.

224. One should speak the truth, one should not yield to anger, one should give when asked even if it is only a little. By means of these three, one may go to the world of the devas.

XVII. (5) Buddhapitubrahmaṇa Vatthu

Verse 225

225. Ahimsakā ye munayo
 niccam kāyena samvutā
 te yanti accutam¹ ṭhānam
 yattha gantvā na socare.

225. The arahats, who do not harm others and are always restrained in their actions, go to the deathless Nibbāna, where there is no sorrow.

XVII. (6) Puṇṇadāsi Vatthu

Verse 226

226. Sadā jāgaramāṇānam
 ahorattānusikkhinam
 nibbānam adhimuttānam
 attham gacchanti āsavā.

226. In those who are ever vigilant, who by day and by night train themselves in the three sikkhas (i.e., sīla, samādhi and paññā), and who have their mind directed towards Nibbāna, moral intoxicants become extinct.

1. accutam: changeless; deathless. It does not mean immortality.

XVII. (7) Atula Upāsaka Vatthu

Verses 227, 228, 229 and 230

227. Porāṇametam Atula
netam ajjatanāmiva
nindanti tuṇhimāsīnam
nindanti bahubhāṇīnam
mitabhāṇimpī nindanti
natthi loke anindito.

228. Na cāhu na ca bhavissati
na cetaṛahi vijjati
ekantam nindito poso
ekantam vā pasamsito.

229. Yam ce viññū pasamsanti
anuvicca suve suve
acchiddavuttiṃ medhāvim
paññāsīlasamāhitam.

230. Nikkham jambonadasseva¹
ko tam ninditumarahati
devāpi nam pasamsanti
brahmunāpi pasamsito.

227. It is not new, O Atula! It has always been done from ancient times. They blame one who is silent, they blame one who speaks much, and they blame one who speaks little. There is no one in this world who is not blamed.

228. There never has been, there never will be, nor is there now, anyone who is always blamed or always praised.

229, 230. If the wise praise him day after day, knowing him to be truly faultless, wise and endowed with knowledge and virtue, who would blame him, who is like a nikkha of pure gold? The devas praise him; he is praised even by the great Brahmā.

1. nikk am jambonadasseva: like a nikkha of jambonada gold. Jambonada gold which comes from Jambu river is the finest gold. A nikkha can be a weight-unit of gold, an ornament or a coin.

XVIII. (8) Chabbaggiya Vatthu

Verses 231,232,233 and 234

231. Kāyappakopam rakkheyya
kāyena samvuto siyā
kāyaduccaritam hitvā
kāyena sucaritam care.

232. Vacīpakopam rakkheyya
vācāya samvuto siyā
vacīduccaritam hitvā
vācāya sucaritam care.

233. Manopakopam rakkheyya
manasā samvuto siyā
manoduccaritam hitvā
manasā sucaritam care.

234. Kāyena samvutā dhīrā
atho vācāya samvutā
manasā samvutā dhīrā
te ve suparisamvutā.

231. Guard against evil deeds, control your body
Giving up evil deeds, cultivate good deeds.

232. Guard against evil speech, control your speech.
Giving up evil speech, cultivate good speech.

233. Guard against evil thoughts, control your
mind. Giving up evil thoughts, cultivate good thoughts.

234. The wise are controlled in deed, they are
controlled in speech, they are controlled in thought.
Indeed, they are perfectly self-controlled.

End of Chapter Seventeen: Anger

Chapter XVIII

Impurities (Malavagga)

XVIII. (1) Goghātakaputta Vatthu

Verses 235, 236, 237 and 238

235. Paṇḍupalāsova dānisi
yamapurisāpi ca te upaṭṭhitā
uyyogamukhe¹ ca tiṭṭhasi
pātheyyampi ca te na vijjati.
236. So karohi dipamattano
khippam vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
dibbam ariyabhūmim² upehisi.
237. Upanitavayo ca dānisi
sampayātosī yamassa santikam
vāso te natthi antarā
pātheyyampi ca te na vijjati.
238. So karohi dipamattano
khippam vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
na punam jā'ijaram upehisi.

235. You are now like a withered leaf; the messengers of death are near you; you are about to set out on a long journey; (yet) you have no provisions (for the journey).

236. Make a firm support for yourself; hasten to strive hard; and be wise. Having removed impurities and being free from moral defilements, you shall enter the abodes of the ariyas (i.e., Suddhāvāsa brahmā realm).

237. Now you are of advanced age, you are going to the presence of the King of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).

238. Make a firm support for yourself; hasten to strive hard and be wise. Having removed impurities and being free from moral defilements, you will no longer be subject to rebirth and decay.

1. uyyogamukhe: lit., about to set out on a long journey, i.e., the journey of saṃsāra.

2. dibbam ariyabhūmim: the celestial plane of the ariyas. The reference is to the Suddhāvāsa brahmā realm or the Pure Abodes which are exclusively inhabited by the anāgāmis (the Never-Returners).

XVIII. (2) Aññatara brāhmaṇa Vatthu
Verse 239

239. Anupubbena medhāvi
 thokaṃ thokaṃ khaṇe khaṇe
 kammāro rajatasseva
 niddhame malamattano.

239. By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral defilements), as a smith removes the dross of silver or gold.

XVIII. (3) Tissatthera Vatthu
Verse 240

240. Ayasāva malaṃ samuṭṭhitam
 tatutṭhāya tameva khādati
 evaṃ atidhonacāriṇam¹
 sāni kammāni nayanti duggatiṃ.

240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

XVIII. (4) Lāḷudāyi Vatthu
Verse 241

241. Asajjhāyamalā mantā
 anuṭṭhānamalā gharā
 malaṃ vaṇṇassa kosajjam
 pamādo rakkhato malaṃ.

241. Non-recitation is the taint of learning; non-maintenance is the taint of houses; indolence is the taint of beauty; unmindfulness is the taint of one who keeps watch.

XVIII (5) Aññatarakulaputta Vatthu
Verses 242 and 243

242. Malitthiyā duccaritam
 maccheram dadato malaṃ
 malā ve pāpakā dhammā
 asmim loke paramhi ca.

1. atidhonacāriṇam: transgressor: i.e., one who transgresses or indulges too much in the use of 'dhona', the four requisites of a bhikkhu.

243. Tato malā malataram
avijjā paramam malam
etam malam pahantvāna
nimmalā hottha bhikkhavo.

242. Sexual misconduct is the taint of a woman; stinginess is the taint of a giver; evil ways are indeed taints in this world as well as in the next.

243. A taint worse than these is ignorance (of the Truth), which is the greatest of taints. O Bhikkhus, abandon this taint and be taintless.

XVIII. (6) Cūlasāribhikkhu Vatthu

Verses 244 and 245

244. Sujivam ahirikena
kākasūrena dhamṣinā
pakkhandinā pagabbhena
saṁkiliṭṭhena jīvitam.

245. Hirimatā ca dujjivam
niccam sucigavesinā
alinenā' ppagabbhena
suddhājīvena passatā.

244. Life is easy for one who is shameless and bold as a crow, who slanders others and is pretentious, aggressive and corrupt.

245. Life is hard for one with a sense of shame, who always seeks purity, who is free from attachment, who is modest and who sees clearly what is proper livelihood.

XVIII. (7) Pañca Upāsaka Vatthu

Verses 246, 247 and 248

246. Yo paṇamatipātetī
mesāvādaṇca bhāsati
loke adinnamādiyati
paradāraṇca gacchati.

247. Surāmerayapānaṇca
yo naro anuyuñjati
idheva meso lokasmim
mūlam khaṇati attano.

248. Evaṃ bho purisa jānāhi
pāpadhammā asaṇṇatā
anā taṃ lobho adhammo ca
ciraṃ dukkhāya randhayum.

246, 247. He who destroys life, tells lies, takes what is not given him, commits adultery, and takes intoxicating drinks, digs up his own roots even in this very life.

248. Know this, O man! Not restraining oneself is evil; do not let greed and ill will subject you to prolonged misery.

XVIII. (8) Tissadahara Vatthu

Verses 249 and 250

249. Dadāti ve yathāsaddham
yathāpasādanam jano
tathā yo ca maṅku bhavati
paresam pānabhojane
na so divā vā rattiṃ vā
samādhimadhigacchati.

250. Yassa cetam samuechinnaṃ
mūlaghaccaṃ samūhataṃ
sa ve divā vā rattiṃ vā
samādhimadhigacchati.

249. People give according to their faith and their devotion; one who is displeased with others receiving food and drink cannot attain concentration (samādhi) by day or by night.

250. He, who has this feeling of displeasure cut off, uprooted and removed, will surely attain concentration (samādhi) by day or by night.

XVIII. (9) Pañca Upāsaka Vatthu

Verse 251

251. Natthi rāgasamo aggi
natthi dosasamo gaho
natthi mohasamam jālam
natthi taṇhāsamā nadi.¹

1. natthi taṇhāsamā nadi: There is no river like craving. This is because although a river can be full at times, craving can never be full, i.e., satiated.

251. There is no fire like passion, there is no grip like ill will, there is no net like ignorance, there is no river like craving.

XVIII. (10) Mēḍakaseṭṭhi Vatthu

Verse 252

252. Sudassam vajjamaññesam
attano pana duddāsam
paresam hi so vajjāni
opunāti yathā bhusam
attano pana chādeti
kalimva kitavā saṭho¹.

252. It is easy for one to see the faults of others, but difficult to see one's own. That man broadcasts the faults of others like winnowing chaff in the wind, but hides his own faults as a crafty fowler covers himself.

XVIII. (11) Ujjhānasaññitthera Vatthu

Verse 253

253. Paravajjānupassissa
niccam ujjhānasaññino
āsavā tassa vaddhanti
ārā so āsavakkhayā.

253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (āsavas) increase; he is far from extinction of moral intoxicants (i. e., he is far from attainment of arahatship).

XVIII. (12) Subhaddaparibbājaka Vatthu

Verses 254 and 255

254. Ākāseva padam natthi
samaṇo natthi bāhire
papañcābhiratā pajā
nippapañcā tathāgatā.

255. Ākāseva padam natthi
samaṇo natthi bāhire
saṅkhārā sassatā natthi
natthi buddhānamiñjitam.

1. saṭho : a cheat, a gambler. According to the Commentary, it means a crafty fowler.

254. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). All beings take delight in fetters (i. e., craving, pride and wrong view) that prolong saṃsāra; all the Buddhas are free from these fetters.

255. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samaṇa). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).

End of Chapter Eighteen: Impurities.

Chapter XIX

The Just or the Righteous (Dhammaṭṭhavagga)

XIX. (1) Vinicchayamahāmatta Vatthu

Verses 256 and 257

256. Na tena hoti dhammaṭṭho
 yenattham sāhasā naye
 yo ca attham anatthañca
 ubho niccheyya paṇḍito.

257. Asāhasena dhammena
 samena nayatī pare.
 dhammassa gutto medhāvi
 “dhammaṭṭho” ti pavuccati.

256. He is not just if he decides a case arbitrarily; the wise man should decide after considering both what is right and what is wrong.

257. The wise man who decides not arbitrarily, but in accordance with the law is one who safeguards the law; he is called ‘one who abides by the law’ (dhammaṭṭho).

XIX. (2) Chabbaggiya Vatthu

Verse 258

258. Na tena paṇḍito hoti
 yāvatā bahu bhāsati
 khemī averī abhayo
 “paṇḍito” ti pavuccati.

258. He is not a wise man just because he talks much; only he who is peaceful, free from enmity, and does no harm to others, is called ‘a wise man’.

XIX. (3) Ekudānakhināsava Vatthu

Verse 259

259. Na tāvatā dhammadharo
 yāvatā bahu bhāsati
 yo ca appampi sutvāna
 dhammam kāyena passati
 sa ve dhammadharo hoti
 yo dhammam nappamajjati.

259. He is not “one versed in the Dhamma” (Dhamma-dhara) just because he talks much. He who hears only a little but comprehends the Dhamma, and is not unmindful is, indeed, “one versed in the Dhamma”.

XIX. (4) Lakunḍakabhaddiyatthera Vatthu
Verses 260 and 261

260. Na tena thero so hoti
 yenassa palitaṃ siro
 paripakko vayo tassa
 "moghajjṇo" ti vuccati.

261. Yamhi saccañca dhammo ca
 ahimsā saṃyamo damo
 sa ve vantamalo¹ dhīro
 "thero"² iti pavuccati.

260. He is not a thera just because his head is grey; he who is ripe only in years is called "one grown old in vain."

261. Only a wise man who comprehends the Four Noble Truths and the Dhamma, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called a thera.

XIX (5) Sambahulabhikkhu Vatthu
Verses 262 and 263

262. Na vākkaraṇamattena
 vaṇṇapokkharatāya vā
 sādthurūpo naro hoti
 issukī macchari saṭho.

263. Yassa cetam samucchinnam
 mūlaghaccam samūhatam
 sa vantadoso medhāvī
 "sādthurūpo" ti vuccati.

262. Not by fine talk, nor by good looks could one be a good-hearted man, if he were envious, miserly and crafty.

263. A wise man who has cut off, uprooted and removed these and has rid himself of moral defilements is, indeed, called a good-hearted man.

1. **vantamalo** : lit., has vomited impurities.

2. **thero**: an Elder, i. e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.

XIX. (6) Hatthaka Vatthu

Verses 264 and 265

264. Na muṇḍakena samaṇo
abbato alikaṃ bhaṇaṃ
icchālobhasamāpanno
samaṇo kiṃ bhavissati.

265. Yo ca sameti pāpāni
aṇumthūlāni sabbaso
samitattā hi pāpānaṃ
“samaṇo” ti pavuccati.

264. Not by a shaven head does a man become a samaṇa, if he lacks morality and austere practices, and tells lies. How could he who is full of covetousness and greed be a samaṇa?

265. He who has totally subdued all evil, great and small, is called a samaṇa because he has overcome all evil.

XIX. (7) Aññatarabrāhmaṇa Vatthu

Verses 266 and 267

266. Na tena bhikkhu so hoti
yāvatā bhikkhate¹ pare
vissaṃ dhammaṃ samādāya
bhikkhu hoti na tāvatā.

267. Yo'dha puññaṇca pāpaṇca
bāhetvā brahmacariyavā
saṅkhāya loke carati
sa ve “bhikkhū” ti vuccati.

266. He does not become a bhikkhu merely because he stands at the door for alms. He cannot become a bhikkhu because he acts according to a faith which is not in conformity with the Dhamma.

267. In this world, he who lays aside both good and evil, who leads the life of purity, and lives meditating on the khandha aggregates is, indeed, called a bhikkhu.

1. bhikkhate : lit., begs.

XIX. (8) Titthiya Vatthu

Verses 268 and 269

268. Na monena muni hoti
mūḷharūpo aviddasu
yo ca tulaṃva paggayha
varamā¹dāya paṇḍito.

269. Pāpāni parivajjeti
sa muni tena so muni
yo munāti ubho loka²
“muni” tena pavuccati.

268, 269. Not by silence does one become a muni, if one is dull and ignorant. Like one holding a pair of scales, the wise takes what is good and rejects what is evil. For this reason he is a muni. He who understands both internal and external aggregates is also, for that reason, called a muni.

XIX. (9) Bālisika Vatthu

Verse 270

270. Na tena ariyo hoti
yena pāṇāni himsati
ahimsā sabbapāṇānam
“ariyo” ti pavuccati.

270. He who harms living beings is, for that reason, not an ariya (a Noble One); he who does not harm any living being is called an ariya³.

XIX. (10) Sambahulasilādisampannabhikkhu Vatthu

Verses 271 and 272

271. Na silabbatamattena
bāhusaccena vā pana
atha vā samādhilābhena
vivittasayanena vā.

1. *varamā*: the best, the good, the noble. In this context, it means morality (*sīla*), concentration (*samādhi*) and knowledge (*paññā*), etc (The Commentary)

2. *ubho loka*: lit., both worlds, meaning internal and external aggregates, or one's own aggregates as well as those of others.

3. *ariya*: one who has realized one of the four maggas.

272. Phusāmi nekkhammasukhaṃ¹
 aputhujjanasevitaṃ
 bhikkhu vissāsamāpādi
 appatto āsavakkhayaṃ.

271, 272. Not by mere moral practice, nor by much learning, nor by acquiring concentration, nor by dwelling in seclusion, nor by assuring oneself "I enjoy the bliss of Anāgāmi Fruition that is not enjoyed by common worldlings (puthujjanas)" should the bhikkhu rest content without attaining the extinction of moral intoxicants (āsavas) [i.e., without attaining arahatship].

End of Chapter Nineteen: The Just or the Righteous.

1. nekkhammasukhaṃ: In this context, Anāgāmisukhaṃ, i.e., Anāgāmi Fruition, the fruition that follows the attainment of Anāgāmi Magga.

Chapter XX

The Path (Maggavagga)

XX. (1) Pañcasatabhikkhu Vatthu

Verses 273, 274 and 275

273. Maggāṇaṭṭhaṅgiko¹ seṭṭho
saccānaṃ caturo padā²
virāgo seṭṭho dhammānaṃ³
dvipadānañca cakkhumā.

274. Eseva maggo natthañño
dassanassa visuddhiyā
etañhi tumhe paṭipajjatha
mārassetaṃ pamohanaṃ.

275. Etañhi tumhe paṭipannā
dukkhassantaṃ karissatha
akkhāto vo mayā maggo
aññāya sallakantaṃ.

276. Tumhehi kiccaṃātappaṃ
akkhātāro tathāgatā
paṭipannā pamokkhanti
jhāyino mārabandhanā.

273. 'Of paths, the Path of Eight Constituents is the noblest; of truths, the Four Noble Truths are the noblest; of the dhammas, the absence of craving (i.e., Nibbāna) is the noblest; of the two-legged beings, the All-Seeing Buddha is the noblest.

274. This is the only Path, and there is none other for the purity of vision. Follow this Path; it will bewilder Māra.

1. **aṭṭhaṅgiko**: Ariya Aṭṭhaṅgika Magga, or the Noble Path of Eight Constituents. This is the Path pointed out by the Buddha for liberation from the round of existences. The Eight Constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.

2. **caturo padā**: Cattāri Ariyasaccāni, or the Four Noble Truths. These are the four Truths upon which the whole doctrine of the Buddha is based. They are: (a) the Noble Truth of Dukkha; (b) the Noble Truth of the Cause of Dukkha, i.e., craving; (c) the Noble Truth of the Cessation of Dukkha; and (d) the Noble Truth of the Path leading to the Cessation of Dukkha. (N.B. Dukkha, in this context, means the five aggregates of attachment or Pañcupādānakkhandha).

3. **dhammā**: both conditioned and unconditioned things.

275. Following this Path, you will make an end of dukkha. Having myself known the Path which can lead to the removal of the thorns of moral defilements, I have shown you the Path.

276. You yourselves should make the effort; the Tathāgatas (Buddhas) can only show the way. Those who practise the Tranquillity and Insight Meditation are freed from the bond of Māra.

**XX. (2), (3) and (4) Aniccalakkhaṇa, Dukkhalakkhaṇa
and Anattalakkhaṇa Vatthu**

Verses 277, 278. and 279

277. "Sabbe saṅkhārā aniccā" ti
yadā paññāya¹ passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

278. "Sabbe saṅkārā dukkhā" ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

279. "Sabbe dhammā anattā" ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

277. "All conditioned phenomena are impermanent"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

278. "All conditioned phenomena are dukkha"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

279. "All phenomena (dhammas) are without Self"; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

1. paññā: Insight-wisdom (Vipassanā paññā).

XX. (5) Padhānakammikatissatthera Vatthu

Verse 280

280. Uṭṭhānakālamhi anuṭṭhahāno
 yuvā balī ālasiyaṃ upeto
 saṃsanna saṅkappamaṇo kusīto
 paññāya maggaṃ alaso na vindati.

280. The idler who does not strive when he should be striving, who though young and strong is given to idleness, whose thoughts are weak and wandering, will not attain Magga Insight which can only be perceived by wisdom.

XX. (6) Sūkarapeta Vatthu

Verse 281

281. Vācānurakkhī manasā susaṃvuto
 kāyena ca nākusalaṃ kayirā
 ete tayo kammaṇatthe visodhaye
 ārādhaye magga' misippaveditaṃ.

281. One should be careful in speech, be well-restrained in mind, and physically, too, one should do no evil. One should purify these three courses of action and accomplish the practice of the Path of Eight Constituents made known by the Buddhas.

XX. (7) Poṭṭhilatthera Vatthu

Verse 282

282. Yogā ve jāyati bhūri
 ayogā bhūrisaṅkhayo
 etaṃ dvedhāpathaṃ ñatvā
 bhavāya vibhavāya ca
 tathā'ttānaṃ niveseyya
 yathā bhūri pavaḍḍhati.

282. Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

XX. (8) Pañcamahallakabhikkhu Vatthu

Verses 283 and 284

283. Vanam chindatha mā rukkham
vanato jāyate bhayam
chetvā vanañca vanathañca
nibbanā hotha bhikkhavo.

284. Yāva hi vanatho na chijjati
aṇumattopi narassa nārisu
paṭibaddhamanova tāva so
vaccho khirapakova mātari.

283. O Bhikkhus, cut down the forest of craving, not the real tree; the forest of craving breeds danger (of rebirth). Cut down the forest of craving as well as its undergrowth and be free from craving.

284. So long as craving of man for woman is not cut down and the slightest trace of it remains, so long is his mind in bondage as the calf is bound to its mother.

XX. (9) Suvannakāratthera Vatthu

Verse 285

285. Uchchinda sinehamattano
kumudam sārādikaṃva pāṇinā
santimaggameva¹ brūhaya
Nibbānam sugatena desitam.

285. Cut off your craving as one plucks an autumn lily with the hand. Nibbāna has been expounded on by the Buddha; cultivate that Path which leads to it.

XX. (10) Mahādhanaṇḍiya Vatthu

Verse 286

286. Idha vassam vasissāmi
idha hemantagimhisu
iti bālo vicinneti
antarāyam na bujjhati.

286. "Here will I live in the rainy season; here will I live in the cold season and the hot season," so imagines the fool, not realizing the danger (of approaching death).

1. santimaggam: the Path that leads to Nibbāna, i.e., the Path with Eight Constituents.

XX. (11) Kisāgotami Vatthu

Verse 287

287. Tam puttapasusammattam
byāsattamanasam naram
suttam gānam mahoghova
maccu ādāya gacchati.

287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

XX. (12) Paṭācārā Vatthu

Verses 288 and 289

288. Na santi puttā tāṇāya
na pitā nāpi bandhavā
antakenā' dhipannassa
natthi ñātisu tāṇatā.

289. Etamatthavasam ñatvā
paṇḍito sīlasamvuto
nibbānagamanam maggam
khippameva visodhaye.

288. Not sons, nor parents, nor close relatives can protect one assailed by Death; indeed, neither kith nor kin can give protection.

289. Knowing this, the wise man restrained by morality should quickly clear (the obstacles to) the Path leading to Nibbāna.

End of Chapter Twenty I The Path.

Chapter XXI

Miscellaneous (Pakiṇṇakavagga)

XXI.(1) Attanopubbakamma Vatthu

Verse 290

290. Mattā sukhapariccāgā
 passe ce vipulam sukham
 caje mattāsukham dhīro
 sampassam vipulam sukham.¹

290. If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

XXI. (2) Kukkuṭaṇḍakhādikā Vatthu

Verse 291

291. Paradukkhūpadhānena
 attano sukhamicchatī
 verasamsaggasamsaṭṭho
 verā so na parimuccati.

291. He who seeks his own happiness by inflicting pain on others, being entangled by bonds of enmity, cannot be free from enmity.

XXI. (3) Bhaddiyānam bhikkhūnam Vatthu

Verses 292 and 293

292. Yam hi kiccam apaviddham
 akiccam pana kariyati
 unnaḷānam pamattānam
 tesam vaḍḍhanti āsavā.
 293. Yesañca susamāradhā
 niccam kāyagatā sati
 akiccam te na sevanti
 kicce sātaccakārino
 satānam sampajānānam
 attham gacchanti āsavā.

292. In those who leave undone what should indeed be done but do what should not be done, who are conceited and unmindful, moral intoxicants increase.

1. vipulam sukham: According to the Commentary, it means the bliss of Nibbāna.

293. In those who always make a good effort in meditating on the body, who do not do what should not be done but always do what should be done, who are also mindful and endowed with clear comprehension, moral intoxicants come to an end.

XXI. (4) Lakunḍaka Bhaddiya Vatthu

Verses 294 and 295

294. Mātaram pitaram hantvā
rājāno dve ca khattiye
raṭṭham sānucaram hantvā
anīgho yāti¹ brāhmaṇo.

295. Mātaram pitaram hantvā
rājāno dve ca sotthiye
veyagghapañcamam² hantvā
anīgho yāti¹ brāhmaṇo.

294. Having killed mother (i. e., Craving), father (i. e., Conceit), and the two kings (i. e., Eternity-belief and Annihilation-belief), and having destroyed the kingdom (i. e., the sense bases and sense objects) together with its revenue officer (i.e., attachment), the brāhmaṇa (i. e., the arahat) goes free from dukkha.

295. Having killed mother, father, the two brahmin kings and having destroyed the hindrances of which the fifth (i.e., doubt) is like a tiger-infested journey, the brāhmaṇa (i.e., the arahat) goes free from dukkha.

XXI. (5) Dārusākaṭikaputta Vatthu

Verses 296, 297, 298, 299, 300 and 301

296. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam buddhagatā sati.

297. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam dhammagatā sati.

1. anīgho yāti; goes unharmed, i.e., liberated from the round of rebirths (saṃsāra).

2. veyagghapañcamam; veyaggha + pañcamam, i.e., like a tiger + the fifth. There are five hindrances, nīvaraṇas. The reference here is to the fifth hindrance, viz., doubt (vicikicchā).

298. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam saṃghagatā sati.
299. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
niccam kāyagatā sati.
300. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
ahimsāya rato mano.
301. Suppabuddham pabujjhanti
sadā gotamasāvakā
yesam divā ca ratto ca
bhāvanāya rato mano.

296. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Buddha.

297. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Dhamma.

298. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Saṃgha.

299. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the component parts of the body.

300. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in being compassionate (lit., harmless).

301. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in the cultivation (of good-will towards all).

XXI. (6) Vajjiputtakabhikkhu Vatthu

Verse 302

302. Duppabbajjam durabhiramam
 durāvāsā gharā dukhā
 dukkho' samānasamvāso
 dukkhānupatitaddhagū
 tasmā na caddhagū siyā
 na ca dukkhānupatito siyā.

302. It is hard to become a bhikkhu; it is hard to be happy in the practice of a bhikkhu. The hard life of a householder is painful; to live with those of a different temperament is painful. A traveller in saṃsāra is continually subject to dukkha; therefore, do not be a traveller in saṃsāra; do not be the one to be subject to dukkha again and again.

XXI. (7) Cittagahapati Vatthu

Verse 303

303. Saddho silena sampanno
 yasobhogasamappito
 yaṃ yaṃ padesaṃ bhajati
 tattha tattheva pūjito.

303. He, who is full of faith and virtue, who also possesses fame and fortune, is held in reverence wherever he goes.

XXI. (8) Cūḷasubhaddā Vatthu

Verse 304

304. Dūre santo pakāsentī
 himavantova pabbato
 asantettha na dissanti
 rattim khittā yathā sarā.

304. Like the Himalayas, the good are visible even from afar; like arrows shot in the night, the wicked are not seen even though they may be near.

XXI. (9) Ekavihāritthera Vatthu

Verse 305

305. Ekāsanam ekaseyyam
eko caramatandito
eko damayamattānam
vanante ramito siyā.

305. He who sits alone, lies down alone, walks¹ alone in diligent practice, and alone tames himself should find delight in living in the forest.

End of Chapter Twenty-One : Miscellaneous.

1. All these postures are connected with the cultivation of Insight Development. (The Commentary)

Chapter XXII

The Chapter on Niraya (Nirayavagga)

XXII. (1) Sundarīparibbāṇikā Vatthu

Verse 306

306. Abhūtavādī nirayaṃ upeti
 yo vāpi katvā na karomi' cāha
 ubhopi te pecca samā bhavanti
 nihīnakammā manujā parattha.

306. One who tells lies (about others) goes to niraya; one who has done evil and says, "I did not do it," also goes to niraya. Both of them being evil-doers, suffer alike (in niraya) in their next existence.

XXII. (2) Duccaritaphalapīṭṭha Vatthu

Verse 307

307. Kāsāvakaṇṭhā bahavo
 pāpadhammā asaṇṇatā
 pāpā pāpehi kammehi
 nirayaṃ te upapajjare.

307. Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in niraya on account of their evil deeds.

XXII. (3) Vaggumudātiriya Bhikkhu Vatthu

Verse 308

308. Seyyo ayoguḷo bhutto
 tatto aggisikhūpamo
 yañce bhuñjeyya dussilo
 raṭṭhapiṇḍamasañṇato.

308. It is better for one to eat a red-hot lump of iron burning like a flame than to eat alms-food offered by the people, if one is without morality (sīla) and unrestrained in thought, word and deed.

XXII. (4) Khemakaseṭṭhiputta Vatthu

Verses 309 and 310

309. Cattāri ṭhānāni naro pamatto
 āpajjati paradārūpasevī
 apuññalābham na nikāmaseyyam
 nindam tatīyam nirayam catuttham.

310. Apuññalābho ca gatī ca pāpikā
 bhītaṣṣa bhītāya ratī ca thokikā
 rājā ca daṇḍam garukam paṇeti
 tasmā naro paradāram na seve.

309. Four misfortunes befall a man who is unmindful of right conduct and commits sexual misconduct with another man's wife: acquisition of demerit, disturbed sleep, reproach, and suffering in niraya.

310. Thus, there is the acquisition of demerit, and there is rebirth in the evil aṇāya realms. The enjoyment of a scared man with a scared woman is short-lived, and the king also metes out severe punishment. Therefore, a man should not commit sexual misconduct with another man's wife.

XXII. (5) Dubbacabhikkhu Vatthu

Verses 311, 312 and 313

311. Kuso yathā duggahito
 hatthamevā' nukantati
 sāmāññaṃ dupparāmaṭṭham
 nirayāyu' pakadḍhati

312. Yam kiñci sithilam kammam
 samkiliṭṭhañca yam vatam
 saṅkassaram brahmacariyam
 na tam hoti mahapphalam.

313. Kayirā ce kayirāthenam
 daḥhamenam parakkame
 sithilo hi paribbājo
 bhiyyo ākirate rajam.

311. Just as kusa grass if badly held cuts that very hand, so also, the ill-led life of a bhikkhu drags that bhikkhu down to niraya.

312. An act perfunctorily performed, or a practice that is depraved, or a questionable conduct of a bhikkhu is not of much benefit.

313. If there is anything to be done, do it well; do it firmly and energetically; for the slack life of a bhikkhu scatters much dust (of moral defilements).

XXII. (6) Issāpakata Itthi Vatthu

Verse 314

314. Akataṃ dukkaṭaṃ seyyo
pacchā tappati dukkaṭaṃ
katañca sukataṃ seyyo
yaṃ katvā nānutappati.

314. It is better not to do an evil deed; an evil deed torments one later on. It is better to do a good deed as one does not have to repent for having done it.

XXII (7) Sambahulabbhikkhu Vatthu

Verse 315

315. Nagaraṃ yathā paccantaṃ
guttaṃ santarabāhiraṃ
evaṃ gopetha attānaṃ¹
khaṇo vo mā upaccagā
khaṇātītā hi socanti
nirayaṃhi samappitā.

315. As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by; for those who miss this moment come to grief when they fall into niraya.

1. evaṃ gopetha attānaṃ: so guard yourself; i.e., to guard the internal as well as the external senses. The six internal senses (sense bases) are eye, ear, nose, tongue, body and mind; the six external senses (sense objects) are visible object, sound, odour, taste, touch and idea.

XXII. (8) Nigaṇṭha Vatthu

Verses 316 and 317

316. Alajjitāye lajjanti
lajjitāye na lajjare
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

317. Abhaye bhayadassino
bhaye cābhayadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

316. Those beings who are ashamed of what should not be ashamed of, who are not ashamed of what should be ashamed of, and who hold wrong views go to a lower plane of existence (duggati).

317. Those beings who see danger in what is not dangerous, who do not see danger in what is dangerous, and who hold wrong views go to a lower plane of existence (duggati).

XXII. (9) Titthiyasāvaka Vatthu

Verses 318 and 319

318. Avajje vajjamatino
vajje cāvajjadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

319. Vajjañca vajjato ñatvā
avajjañca avajjato
sammādiṭṭhisamādānā
sattā gacchanti suggatim.

318. Beings who imagine wrong in what is not wrong, who do not see wrong in what is wrong, and who hold wrong views go to a lower plane of existence (duggati).

319. Beings who know what is wrong as wrong, who know what is right as right, and who hold right views go to a happy plane of existence (suggati).

Chapter XXIII

The Elephant (Nāgavagga)

XXIII. (1) Attadanta Vatthu

Verses 320, 321 and 322

320. Ahaṃ nāgo va saṅgāme
cāpato patitaṃ saraṃ
ativākyam titikkhissam
dussilo hi bahujjano.

321. Dantaṃ nayanti samitiṃ
dantaṃ rājā' bhirūhati
danto seṭṭho manussesu
yo' tivākyam titikkhati.

322. Varamassatarā dantā
ājāniyā ca sindhavā
kuñjarā ca mahānāgā
attadanto tato varam.

320. As an elephant in battlefield withstands the arrow shot from a bow, so shall I endure abuse. Indeed, many people are without morality.

321. Only the trained (horses and elephants) are led to gatherings of people; the king mounts only the trained (horses and elephants). Noblest among men are the tamed, who endure abuse.

322. Mules, thoroughbred horses, horses from Sindh, and great elephants are noble only when they are trained; but one who has tamed himself (through Magga Insight) is far nobler.

XXIII. (2) Hatthācariyapubbaka Bhikkhu Vatthu

Verse 323

323. Na hi etehi yānehi
gaccheyya agataṃ disaṃ
yathā' ttanā sudantena
danto dantena gacchati.

323. Indeed, not by any means of transport (such as elephants and horses) can one go to the place one has never been before (i.e., Nibbāna); but by thoroughly taming oneself, the tamed one¹ can get to that place (i.e., Nibbāna).

1. The tamed one: One, who having first controlled the senses, has later developed Magga Insight. (The Commentary)

XXIII. (3) Parijīṇṇa Brāhmaṇaputta Vatthu**Verse 324**

324. Dhanapālo nāma kuñjaro
 kaṭukabhedano dunnivārayo
 baddho kabaḷaṃ na bhuñjati
 sumarati nāgavanassa kuñjaro.

324. The elephant called Dhanapāla, in severe must and uncontrollable, being in captivity, eats not a morsel, yearning for his native forest (i.e., longing to look after his parents).

XXIII. (4) Pasenadikosala Vatthu**Verse 325**

325. Middhī yadā hoti mahagghaso ca
 niddāyitā samparivattasāyī
 mahāvarāhova nivāpapattho
 punappunam gabbhamupeti mando.

325. The stupid one, who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subject to repeated rebirths.

XXIII. (5) Sānusāmaṇera Vatthu**Verse 326**

326. Idam pure cittamacāri cārikam
 yenicchakam yatthakāmam yathāsukham
 tadajjaham niggaheṣṣāmi yoniso
 hatthippabhinnaṃ viya aṅkusaggaho.

326. In the past, this mind has wandered as it liked, wherever it liked, at its own pleasure. Now I will control my mind wisely, as a mahout with his goad controls an elephant in must.

XXIII. (6) Pāveyyakahatthi Vatthu**Verse 327**

327. Appamādaratā hoṭha
 sacittamanurakkhatha
 duggā uddharath' attānam
 paṅke sannova kuñjaro.

327. Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also, pull yourself out of the mire of moral defilements.

XXIII. (7) Sambahulabhikkhu Vatthu**Verses 328, 329 and 330**

328. Sace labhetha nipakam sahāyam
saddhim caram sādhuvihāri dhīram
abhibhuyya sabbāni parissayāni
careyya tena' ttamano satimā.

329. No ce labhetha nipakam sahāyam
saddhim caram sādhuvihāri dhīram
rājāva rattham vijitam pahāya
eko care mātaṅga' raññeva nāgo.

330. Ekassa caritam seyyo
natthi bāle sahāyatā
eko care na ca pāpāni kayirā
apossukko mātaṅga' raññeva nāgo.

328. If one finds a sagacious friend, who is a virtuous and steadfast companion, one should live with him joyfully and mindfully, overcoming all dangers.

329. If one cannot find a sagacious friend, who is a virtuous and steadfast companion, one should live alone like the king who gave up and left the country he had won, and like the elephant Mātaṅga roaming alone in the forest.

330. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Mātaṅga roaming alone in the forest.

XXIII. (8) Māra Vatthu**Verses 331, 332 and 333**

331. Atthamhi jātamhi sukhā sahāyā
tuṭṭhi sukhā yā itarītarena
puññaṃ sukhaṃ jīvitasāṅkhayamhi
sabbassa dukkhassa sukhaṃ pahānaṃ.

332. Sukhā matteyyatā loke
atho petteyyatā sukhā
sukhā sāmaññatā loke
atho brahmaññatā sukhā.

333. Sukhaṃ yāva jarā sīlam
sukhā saddhā paṭiṭṭhitā
sukho paññāya paṭilābho
pāpānaṃ akaraṇaṃ sukhaṃ.

331. It is good to have friends when the need arises; it is good to be content with anything that is available; it is good to have merit when life is about to end: it is good to be rid of all dukkha.

332. In this world it is good to be dutiful to one's mother; also it is good to be dutiful to one's father. In this world also it is good to minister unto samaṇas¹; also, it is good to minister unto brāhmaṇas².

333. It is good to have virtue till old age, it is good to have unshakeable faith, it is good to gain wisdom, it is good to do no evil.

End of Chapter Twenty-three: The Elephant.

1. samaṇas: recluses.

2. brāhmaṇas: here means Buddhas, paccekabuddhas or arahats.
(The Commentary)

Chapter XXIV

Craving (Taṇhāvagga)

XXIV. (1) Kapilamaccha Vatthu

Verses 334, 335, 336 and 337

334. Manujassa pamattacārino
 taṇhā vadḍhati māluvā viya
 so plavatī hurā hurāṃ
 phalamicchamva vanasmi vānaro.

335. Yaṃ esā sahate jammi
 taṇhā loke visattikā
 sokā tassa pavaḍḍhanī
 abhivaṭṭhamva bīraṇaṃ.

336. Yo cetam sahate jammim
 taṇham loke duraccayaṃ
 sokā tamhā papatanti
 uḍabinduva pokkharā.

337. Taṃ vo vadāmi bhaddaṃ vo
 yāvante' ttha samāgatā
 taṇhāya mūlaṃ khaṇatha
 usīratthova bīraṇaṃ
 mā vo naḷamva sotova
 māro bhañji punappunaṃ.

334. In a man who is unmindful craving grows like a creeper. He runs from birth to birth, like a monkey seeking fruits in the forest.

335. In this world, sorrow grows in one who is overwhelmed by this vile craving that clings to the senses, just as (well-watered) bīraṇa grass grows luxuriantly.

336. In this world, sorrow falls away from one who overcomes this vile craving that is difficult to get rid of, just as water-drops fall away from a lotus leaf.

337. Therefore, I will deliver this worthy discourse to all of you who have assembled here. Dig up the root of craving just as one who wishes to have the fragrant root digs up the bīraṇa grass. Do not let Māra destroy you again and again, as the flood destroys the reed.

XXIV. (2) Sūkarapotikā Vatthu

Verses 338,339,340,341,342 and 343

338. Yathāpi mūle anupaddave daḷhe
chinnopi rukkho punareva rūhati
evampi taṇhānusaye anūhate
nibbattati dukkhamidaṃ punappunaṃ.
339. Yassa chattimsati sotā
manāpasavanā bhusā
mahā vahanti duddiṭṭhiṃ
saṅkappā rāganissitā.
340. Savanti sabbadhi sotā
latā uppajja tiṭṭhati
tañca disvā lataṃ jātaṃ
mulaṃ paññāya chindatha.
341. Saritāni sinehitāni ca
somanassāni bhavanti jantuno
te sātasitā sukhesino
te ve jātijarūpagā narā.
342. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
saṃyojanasaṅgasattakā
dukkhamupenti punappunaṃ cirāya.
343. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
tasmā tasiṇaṃ vinodaye
ākaṅkhanta virāgamattano.

338. Just as a tree with roots undamaged and firm grows again even though cut down, so also, if latent craving is not rooted out, this dukkha (of birth, ageing and death) arises again and again.

339. That man of wrong views, in whom the thirty-six streams (of craving) that flow towards pleasurable objects are strong, is carried away by his many thoughts connected with passion.

340. The stream of craving flows towards all sense objects; the creeper of craving arises (at the six sense-doors) and fixes itself (on the six sense objects). Seeing that creeper of craving growing, cut off its roots with Magga Insight.

341. In beings, there flows happiness that is smeared with craving; those beings attached to pleasure and seeking pleasure are, indeed, subject to birth and ageing.

342. People beset with craving are terrified like a hare caught in a snare; held fast by fetters and bonds they undergo dukkha (round of rebirths) again and again, for a long time.

343. People beset with craving are terrified like a hare caught in a snare. Therefore, one who wishes to free himself from craving should eradicate craving.

XXIV. (3) Vibbhantabhikkhu Vatthu

Verse 344

344. Yo nibbanatho vanādhimutto
vanamutto vanameva dhāvati
taṃ puggalametha passatha
mutto bandhanameva dhāvati.

344. Having left the forest of desire (i.e., the life of a householder), he takes to the forest of the practice (i.e., the life of a bhikkhu); but when he is free from the forest of desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.

XXIV. (4) Bandhanāgāra Vatthu

Verses 345 and 346

345. Na taṃ daḥhaṃ bandhanamāhu dhīrā
yadāyasam dārujapabbajāṇi
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekkhā.

346. Etaṃ daḥhaṃ bandhanamāhu dhīrā
ohārinam sithilam duppamuñcam
etampi chetvāna paribbajanti
anapekkhino kāmasukham pahāya.

345, 346. The wise do not say that bonds made of iron, of wood, and of hemp are strong bonds; they say that only passionate attachment to and care for gems and jewellery, children and wives are strong bonds. These drag one down (to lower planes of

existence) and although they seem yielding are difficult to unfasten. The wise, cutting off this bond (of craving) and resolutely giving up sensual pleasures, renounce the world.

XXIV. (5) Khemātherī Vatthu

Verse 347

347. Ye rāgarattā'nupatanti sotam
sayamkatam makkaṭakova jālam
etampi chetvāna vajanti dhīrā
anapekkhino sabbadukkham pahāya.

347. Beings who are infatuated with lust fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The wise, cutting off the bond of craving, walk on resolutely, leaving all ills (dukkha) behind.

XXIV. (6) Uggasena Vatthu

Varse 348

348. Muñca pure¹ muñca pacchato²
majjhe³ muñca bhavassa pāragū⁴
sabbattha vimuttamānaso
na punam jātijaram upehisi.

348. Give up the past, give up the future, give up the present. Having reached the end of existences, with a mind freed from all (conditioned things), you will not again undergo birth and decay.

XXIV. (7) Cūḷadhanuggaha Paṇḍita Vatthu

Verses 349 and 350

349. Vitakkamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati
esa kho daḥham karoti bandhanam.

1,2,3. pure, pacchato, majjhe: The reference is to attachment to the past, future and present khandha aggregates.

4. bhavassa pāragū: one who has gone to the other shore or end of existences (i. e., Nibbāna); an arahat.

350. Vitakkūpasame ca yo rato
 asubhaṃ bhāvayate sadā sato
 esa kho byanti kāhiti
 esa checchati mārabandhanam.

349. In a man who is disturbed by (sensual) thoughts, whose passions are strong, and who keeps seeing objects as being pleasant, craving grows more and more. Indeed, he makes his bondage strong.

350. A man who takes delight in calming (sensual) thoughts, who is ever mindful, and meditates on the impurity (of the body, etc.) will certainly get rid (of craving); this man will cut the bond of Māra.

XXIV. (8) Māra Vatthu

Verses 351 and 352

351. Niṭṭhaṅgato asantāsi
 vītataṇho anaṅgaṇo
 acchindi bhavasallāni
 antimoyaṃ samussayo.

352. Vītataṇho anādāno
 niruttipadakovidō¹
 akkharānaṃ sannipātaṃ
 jaññā pubbāparāni ca
 sa ve "antimasārīro
 mahāpaṇṇo mahāpuriso" ti vuccati.

351. He who has attained arahatship is free from fear, free from craving, and free from moral defilements. He has cut off the thorns of existence (such as lust). This is the last existence² (for him).

352. He who is free from craving and from attachment, who is skilled in the knowledge of the significance of terms, who knows the grouping of letters and their sequence is indeed called "one who has lived his last, a man of great wisdom, a great man".

1. niruttipadakovidō : skilled in niruttipatisambhidā i.e., skilled in the knowledge of words.

2. lit., body.

XXIV. (9) Upakājīvaka Vatthu

Verse 353

353. Sabbābhibhū sabbavidūhamasmi
 sabbesu dhammesu anūpalitto
 sabbañjaho taṇhakkhaye vimutto
 sayam abhiññāya kamuddiseyyam.

353. I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated Craving (i.e., I have attained arahatship). Having comprehended the Four Noble Truths by myself, whom should I point out as my teacher?

XXIV. (10) Sakkapañha Vatthu

Verse 354

354. Sabbadānam dhammadānam jināti
 sabbarasam dhammaraso jināti
 sabbaratim dhammarati jināti
 taṇhakkhayo sabbadukkham jināti.

354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; delight in the Dhamma excels all delights. The eradication of Craving (i.e., attainment of arahatship) overcomes all ills (saṃsāra dukkha)¹.

XXIV. (11) Aputtakaseṭṭhi Vatthu

Verse 355

355. Hananti bhogā dummedham
 no ca pāragavesino
 bhogataṇhāya dummedho
 hanti aññeva attanam.

355. Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e., Nibbāna). By his craving for wealth the fool destroys himself, as he would destroy others.

1. The eradication of Craving leads to cessation of khandha aggregates, which means the end of rebirths.

XXIV. (12) Aṅkura Vattho

Verses 356, 357, 358 and 359

356. Tiṇadosāni khettāni
rāgadosā ayam pajā
tasmā hi vitarāgesu
dinnam hoti mahapphalaṃ.

357. Tiṇadosāni khettāni
doṣadosā ayam pajā
tasmā hi vitadosesu
dinnam hoti mahapphalaṃ.

358. Tiṇadosāni khettāni
mohadosā ayam pajā
tasmā hi vitamoheṣu
dinnam hoti mahapphalaṃ.

359. Tiṇadosāni khettāni
icchādosā ayam pajā
tasmā hi vigaticchesu
dinnam hoti mahapphalaṃ.

356. Weeds damage fields; lust spoils all beings. Therefore, giving to those free from lust yields great benefit.

357. Weeds damage fields; ill will spoils all beings. Therefore, giving to those free from ill will yields great benefit.

358. Weeds damage fields; ignorance spoils all beings. Therefore, giving to those free from ignorance yields great benefit.

359. Weeds damage fields; covetousness spoils all beings. Therefore, giving to those free from covetousness yields great benefit.

End of Chapter Twenty-four: Craving.

Chapter XXV

The Bhikkhu (Bhikkhuvagga)

XXV. (1) Pañcabhikkhu Vatthu

Verses 360 and 361

360. Cakkhunā saṁhvaro sādhu
sādhu sotena saṁhvaro
ghānena saṁhvaro sādhu
sādhu jivhāya saṁhvaro.

361. Kāyena saṁhvaro sādhu
sādhu vācāya saṁhvaro
manasā saṁhvaro sādhu
sādhu sabbattha saṁhvaro
sabbattha saṁvuto bhikkhu
sabbadukkhā pamuccati.

360. Restraint in the eye is good, good is restraint in the ear; restraint in the nose is good, good is restraint in the tongue.

361. Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all the senses. A bhikkhu restrained in all the senses is freed from all ills (saṁsāra dukkha).

XXV. (2) Haṁvaghātakabhikkhu Vatthu

Verse 362

362. Hatthasaṁyato pādasamyato
vācāsaṁyato saṁyatuttamo
ajjhatarato samāhito
eko santusito tamāhu bhikkhum.

362. He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in Insight Development Practice and is calm; who stays alone and is contented;—him they call a bhikkhu.

XXV. (3) Kokālika Vatthu

Verse 363

363. Yḍ mukhasamyato bhikkhu
mantabhāṇi anuddhato
attham dhammañca dipeti
madhuram tassa bhāsitaṁ.

363. The bhikkhu who controls his mouth (speech), who speaks wisely with his mind composed, who explains the meaning and the text of the Dhamma;—sweet are the words of that bhikkhu.

XXV. (4) Dhammārāmatthera Vatthu

Verse 364

364. Dhammārāmo dhammarato
dhammāṃ anuvicintayāṃ
dhammāṃ anussarāṃ bhikkhu
saddhammā¹na parihāyati.

364. The bhikkhu, who abides in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous¹.

XXV. (5) Vipakkhasevaka Bhikkhu Vatthu

Verses 365 and 366

365. Salābham nātimaññeyya
nā' ṇṇesaṃ pihayaṃ care
aṇṇesaṃ pihayaṃ bhikkhu
samādhim nādhigacchati.

366. Appalābhopi ce bhikkhu
salābham nātimaññati
taṃ ve devā pasamsanti
suddhājīviṃ atanditaṃ.

365. One should not despise what one has received (by proper means), nor should one envy others their gains. The bhikkhu who envies others cannot attain concentration (samādhi).

366. Though he receives only a little, if a bhikkhu does not despise what he has received (by proper means), the devas will surely praise him who leads a pure life and is not slothful.

¹ saddhammā: the Dhammā of the virtuous; i.e., the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma) and the nine Transcendentals (Lokuttara Dhamma).

XXV. (6) Pañcaggadāyaka Brāhmaṇa Vatthu

Verse 367

367. Sabbaso nāmarūpasmim
yassa natthi mamāyitaṃ
asatā ca na socati
sa ve "bhikkhū" ti vuccati.

367. He who does not take the mind-and-body aggregate (nāma-rūpa) as "I and mine", and who does not grieve over the dissolution (of mind-and-body) is, indeed, called a bhikkhu.

XXV. (7) Sambahulabhikkhu Vatthu

Verses 368 to 376

368. Mettāvihāri yo bhikkhu
pasanno buddhasāsane
adhigacche padam santam
saṅkhārūpasamam sukham.

369. Siṅca bhikkhu imam nāvam
sittā te lahumessati
chetvā rāgañca dosañca
tato nibbānamehisi.

370. Pañca¹ chinde pañca² jahe
pañca³ cuttari bhāvaye
pañcasaṅgātigo⁴ bhikkhu
"oghatinno" ti vuccati.

1. The lower five fetters (Orambhāgiya saṃyojanā) are: ego belief (sakkāyadiṭṭhi); doubt (vicikicchā); wrong views of morality and practices (sīlabbataparāmāsa); sensual desire (kāmarāga) and ill will (byāpāda). These can be got rid of by the first, second and third Maggas.

2 The upper five fetters (Uddhambhāgiya saṃyojanā) are: craving for fine material existences (rūpa rāga); craving for non-material existences (arūpa rāga); pride (māna); restlessness (uddhacca) and ignorance (avijjā). These five can be got rid of by arahatship.

3 The five controlling faculties (Pañcindriyā) are: faith (saddhā); diligence (viriya); mindfulness (sati); concentration (samādhi) and wisdom (paññā).

4, The five saṅgas are: passion ill will, ignorance, pride and wrong views,

371. Jhāya bhikkhu mā pamādo
 mā te kāmagaṇe ramessu cittam
 mā lohagaṇam gili pamatto
 mā kandi "dukkhamidan" ti dayhamāno.
372. Natthi jhānam apaññassa
 paññā natthi ajhāyato
 yamhi jhānañca paññā ca
 sa ve nibbānasantike.
373. Suññāgāram pavitṭhassa
 santacittassa bhikkhuno
 amānusi rati hoti
 sammā dhammam vipassato.
374. Yato yato sammasati
 khandhānam udayabbayaṁ
 labhati. pītipāmojjaṁ
 amataṁ taṁ vijānataṁ.
375. Tatrāyamādi bhavati
 idha paññassa bhikkhuno
 indriyagutti santuṭṭhi
 pātimokkhe ca samvaro.
376. Mitte bhajassu kalyāṇe
 suddhājīve atandite
 paṭisanthāravutyassa
 ācāra kusalo siyā
 tato pāmojjabahulo¹
 dukkhassantaṁ karissati.

368. The bhikkhu, who lives exercising loving-kindness and is devoted to the Teaching of the Buddha, will realize Nibbāna—the Tranquil, the Unconditioned, the Blissful.

369. O Bhikkhu, bale out the water (of wrong thoughts) from this boat (your body); when empty it will sail swiftly; having cut off passion and ill will you will realize Nibbāna.

370. Cut off the five (the lower five fetters); give up the five (the upper five fetters); and develop the five (controlling faculties). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called "One who has crossed the flood (of saṁsāra)".

1. pāmojjabahulo: lit., much joy; according to the Commentary, in this context, frequently feeling joy.

371. O Bhikkhu, meditate, and do not be unmindful; do not let your mind rejoice in sensual pleasures. Do not be unmindful and swallow the (hot) lump of iron; as you burn (in niraya), do not cry, "This, indeed, is suffering"

372. There can be no concentration in one who lacks wisdom; there can be no wisdom in one who lacks concentration. He who has concentration as well as wisdom is, indeed, close to Nibbāna.

373. The bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men.

374. Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbāna (the Deathless).

375. For a wise bhikkhu in this Teaching, this is the beginning (of the practice leading to Nibbāna): control of the senses, contentment, and restraint according to the Fundamental Precepts.

376. Associate with good friends, who are energetic and whose livelihood is pure; let him be amiable and be correct in his conduct. Then, (frequently) feeling much joy he will make an end of dukkha (of the round of rebirths).

XXV. (8) Pañcasatabhikkhu Vatthu

Verses 377

377. Vassikā viya pupphāni
maddavāni pamuñcati
evaṃ rāgañca dosañca
vippamuñcetha bhikkhavo.

377. O Bhikkhus! As the jasmine (vassikā) plant sheds its withered flowers, so also, should you shed passion and ill will.

XXV. (9) Santakāyatthera Vatthu

Verse 378

378. Santakāyo santavāco
 santavā susamāhito
 vantalokāmiso bhikkhu
 "upasanto" ti vuccati.

378. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed and has given up (lit., vomited) worldly pleasures, is called a "Tranquil One."

XXV. (10) Naṅgalakulatthera Vatthu

Verses 379 and 380

379. Attanā codayattānam
 paṭimamsetha attanā
 so attagutto satimā
 sukham bhikkhu vihāhisi.

380. Attā hi attano nātho
 (ko hi nātho paro siyā)¹
 attā hi attano gati
 tasmā saṁyamamattānam
 assam bhadramva vāṇijo.

379. O Bhikkhu, by yourself exhort yourself, and examine yourself; thus guarding yourself and being mindful, you will live in peace.

380. One indeed is one's own refuge, (how could anyone else be one's refuge?)¹ One indeed is one's own haven; therefore, look after yourself as a horse dealer looks after a thoroughbred.

XXV. (11) Vakkalitthera Vatthu

Verse 381

381. Pāmojjabahulo bhikkhu
 pasanno buddhasāsane
 adhigacche padam santam
 saṅkhārūpasamam sukham.

381. The bhikkhu who frequently feels joy and is devoted to the Teaching of the Buddha will realize Nibhāna — the Tranquil, the Unconditioned, the Blissful.

1. Not found in some foreign versions.

XXV. (12) Sumanasāmaṇera Vatthu

Verse 382

382. Yo have daharo bhikkhu
yuñjati buddhasāsane
so' maṃ lokam pabhāseti
abbhā muttova candimā.

382. A bhikkhu who, though young, devotes himself to the Teaching of the Buddha lights up the world, as does the moon freed from a cloud.

End of Chapter Twenty-five : The Bhikkhu.

Chapter XXVI

Brāhmaṇa or Arahāt (Brāhmaṇavagga)

XXVI. (1) Pasādabahulabrāhmaṇa Vatthu

Verse 383

383. Chinda sotam parakkamma
kāme panuda brāhmaṇa
saṅkhārānam khayam ñatvā
akataññūsi brāhmaṇa.

283. O Brāhmaṇa, cut off the stream of craving with diligence, and abandon sense desires. O Brāhmaṇa perceiving the cessation of the Conditioned, be an arahāt who realizes Nibbāna, the Unconditioned.

XXVI. (2) Sambahulabhikkhu Vatthu

Verse 384

384. Yadā dvayesu dhammesu
pāragū hoti brāhmaṇo
athassa sabbe saṃyogā
attham gacchanti jānato.

384. When the brāhmaṇa is well-established in the two dhammas (i.e., the practice of Tranquillity and Insight Meditation), then, in that knowing one, all fetters are destroyed.

XXVI. (3) Māra Vatthu

Verse 385

385. Yassa pāram apāram vā
pārāpāram na vijjati
vītaddaram visamyuttam
tamaham brūmi brāhmaṇam.

385. Him I call a brāhmaṇa, who has for him neither this shore (i. e., the sense bases) nor the other shore (i. e., the sense objects), and who is undistressed and free from moral defilements.¹

1. "This shore" and 'the other shore' are used in the sense of the internal and the external āyatana. The internal āyatana are the sense bases, viz., the eye, the ear, the nose, the tongue, the body and the mind; the external āyatana are the sense objects, viz., visible object, sound, odour, taste, touch and mind-object.

For a true brahmaṇa (i. e., arahāt) there is neither 'this shore' nor 'the other shore'; which means that the senses of the arahāt are calmed, and his passions extinguished.

XXVI. (4) Aññatarabrāhmaṇa Vatthu

Verse 386

386. Jhāyīm viraja' māsīnam
 katakicca' manāsavam
 uttamattha' manuppattam
 tamaham brūmi brāhmaṇam.

386. Him I call a brāhmaṇa who dwells in seclusion practising Tranquillity and Insight Meditation and is free from taints (of moral defilements), who has performed his duties and is free from moral intoxicants (āsavas) and has reached the highest goal (arahatship).

XXVI. (5) Ānandatthera Vatthu

Verse 387

387. Divā tapati ādicco
 ratti' mābhāti candimā
 sannaddho khattiyo tapati
 jhāyī tapati brāhmaṇo
 atha sabbamahorattim
 buddho tapati tejasā.

387. By day shines the sun; by night shines the moon; in regalia shines the king; in meditation shines the arahāt; but the Buddha in his glory shines at all times, by day and by night.

XXVI. (6) Aññatarabrāhmaṇa Pabbajita Vatthu

[Verse 388

388. Bāhitapāpoti brāhmaṇo
 samacariyā¹ "samaṇo" ti vuccati
 pabbājayamattano malam
 tasmā "pabbajito"² ti vuccati.

388. Because he has discarded evil he is called a 'brāhmaṇa'; because he lives calmly he is called a 'samaṇa'; and because he gets rid of his impurities he is called a 'pabbajita.'

1. samacariyā: lit., living calmly, i. e., practising for eradication of moral defilements.

2. pabbajita: one who leaves the household life for the homeless life of a recluse; in Buddhism it means one who has given up the impurities of the household life to become a bhikkhu.

XXVI. (7) Sāriputtatthera Vatthu

Verses 389 and 390

389. Na brāhmaṇassa pahareyya
nāssa muñcetha brāhmaṇo
dhī brāhmaṇassa hantāraṃ
tato dhī yassa muñcati.

390. Na brāhmaṇasse' tadakiñci seyyo
yadā nisedho manaso piyehi
yato yato hiṃsamano nivattati
tato tato sammattimeva dukkhaṃ.

389. One should not strike a brāhmaṇa; a brāhmaṇa should not get angry with his assailant; it is shameful to strike a brāhmaṇa; it is more shameful to get angry with one's assailant.

390. For a brāhmaṇa there is no benefit at all, if he does not restrain from anger to which his mind is prone. Inasmuch as the intention to harm is desisted, to that extent dukkha ceases.

XXVI. (8) Mahāpajāpatigotamī Vatthu

Verse 391

391. Yassa kāyena vācāya
manasā natthi dukkaṭaṃ
saṃvutaṃ tihi ṭhānehi
tamahaṃ brūmi brāhmaṇaṃ.

391. Him I call a brāhmaṇa who does no evil in deed or word or thought, who is restrained in these three respects.

XXVI. (9) Sāriputtatthera Vatthu

Verse 392

392. Yamhā dhammaṃ vijāneyya
sammāsambuddhadesitaṃ
sakkaccaṃ taṃ namasseyya
aggihuttaṃva brāhmaṇo.

392. If from somebody one should learn the Teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships the sacrificial fire.

XXVI (10) Jaṭṭabrahmaṇa Vatthu

Verse 393

393. Na jaṭāhi na gottena
 na jaccā hoti brāhmaṇo
 yamhi saccañca¹ dhammo²
 so suci so ca brāhmaṇo.

393. Not by wearing matted hair, nor by lineage, nor by caste, does one become a brāhmaṇa; only he who realizes the Truth and the Dhamma is pure; he is a brāhmaṇa.

XXVI. (11) Kuhakabrahmaṇa Vatthu

Verse 394

394. Kim te jaṭāhi dummedha
 kim te ajinasāṭiyā
 abbhantaram te gahanam
 bāhiraṃ parimajjasi.

394. O foolish one! What is the use of your wearing matted hair? What is the use of your wearing a garment made of antelope skin? In you, there is a forest (of moral defilements); you clean yourself only externally.

XXVI. (12) Kisāgotamī Vatthu

Verse 395

395. Pamsukūladharam jantum
 kisaṃ dhamanisanthataṃ
 ekam vanasmim jhāyantaṃ
 tamahaṃ brūmi brāhmaṇam.

395. Him I call a brāhmaṇa, who wears robes made from rags (picked up from a dust heap), who is lean with veins standing out, who meditates alone in the forest,

1. sacca: the Four Noble Truths.

2. dhamma: the nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

XXVI. (13) Eka brāhmaṇa Vatthu

Verse 396

396. Na cāhaṃ brāhmaṇaṃ brūmi
 yonijaṃ mattisambhavaṃ
 bhovādi¹ nāma so hoti
 sace hoti sakiñcano
 akiñcanaṃ anādānaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

396. I do not call him a brāhmaṇa just because he is born from the womb of a brāhmaṇa mother. He is just a bhovādi brahmin if he is not free from moral defilements. Him I call a brāhmaṇa, who is free from moral defilements and attachment.

XXVI. (14) Uggasenaseṭṭhiputta Vatthu

Verse 397

397. Sabbasaṃyojanaṃ chetvā
 yo ve na paritassati
 saṅgātigaṃ viśaṃyuttaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

397. Him I call a brāhmaṇa, who has cut off all fetters and is fearless, who is beyond attachment and is free from moral defilements.

XXVI. (15) Dve brāhmaṇa Vatthu

Verse 398

398. Chetvā naddhiṃ varattañca
 sandānaṃ sahanukkamaṃ
 ukkhittapalighaṃ buddhaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

398. Him I call a brāhmaṇa, who has cut the strap (of ill will), the thong (of craving) and the cord (of wrong views together with latent defilements), who has lifted the bar that fastens the door (of ignorance), and who knows the Truth.

1. bhovādi: 'Bho' is a familiar term of address used to inferiors and equals. The epithet 'bhovādi', therefore, implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotama!' The term 'bhovādi' is applied reproachfully by the Buddhists to the brahmins.

XXVI. (16) Akkosakabhāradvāja Vatthu

Verse 399

399. Akkosam vadhabandhañca
 aduṭṭho yo titikkhati
 khantibalam balānikam
 tamaham brūmi brāhmaṇam.

399. Him I call a brāhmaṇa, who, without anger, endures abuse, beating and being bound, to whom the strength of patience is like the strength of an army.

XXVI. (17) Sāriputtatthera Vatthu

Verse 400

400. Akkodhanam vatavantam
 silavantam anussadam
 dantam antimasārīram¹
 tamaham brūmi brāhmaṇam.

400. Him I call a brāhmaṇa, who is free from anger, who practises austerity, who is virtuous and free from craving, who is controlled in his senses and for whom this body (i. e., existence) is the very last.

XXVI. (18) Uppalavaṇṇā Theri Vatthu

Verse 401

401. Vāri pokkharapatteva
 āraggeriva sāsapo
 yo na limpati kāmesu
 tamaham brūmi brāhmaṇam.

401. Him I call a brāhmaṇa, who does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or the mustard seed to the tip of an awl.

1. antimasārīram: lit., one who has the last body. This is his last body because he will not be reborn; he is an arahāt.

XXVI. (19) Aññatarabrāhmaṇa Vatthu

Verse 402

402. Yo dukkhassa pajānāti
 idheva khayamattano
 pannabhāraṃ visamyuttaṃ
 tamahaṃ brūmi brahmaṇaṃ.

402. Him I call a brāhmaṇa, who even in this existence realizes the end of dukkha (i.e., Nibbāna), who has laid down the burden (of the khandhas), and who is free from moral defilements.

XXVI. (20) Khemābhikkhuni Vatthu

Verse 403

403. Gambhīrapaññaṃ medhāvīṃ
 maggāmaggassa kovidāṃ¹
 uttamattha² manuppattaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

403. Him I call a brāhmaṇa, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

XXVI. (21) Pabbhāravāsītissatthera Vatthu

Verse 404

404. Asaṃsaṭṭhaṃ gahaṭṭhehi
 anāgārehi cūbhayaṃ
 anokasāri³ mappicchaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

404. Him I call a brāhmaṇa, who associates not with the householder or with the homeless one, or with both, who is free from sensual desire, and has few wants.

1. maggāmaggassa kovidāṃ: skilful in differentiating the right way from the wrong way, i.e., knowledge of what does and what does not lead to the realization of Nibbāna.

XXVI. (22) Aññatara'bhikkhu Vatthu

Verse 405

405. Nidhāya daṇḍaṃ t'hūtesu¹
 tasesu thāvaresu² ca
 yo na hanti na ghāteṭi
 tamahaṃ brūmi brāhmaṇaṃ.

405. Him I call a brāhmaṇa, who has laid aside the use of force towards all beings, the perturbed as well as the unperturbed (i.e., the arahats), and who does not kill or cause others to kill.

XXVI. (23) Sāmaṇerāṇaṃ Vatthu

Verse 406

406. Aviruddhaṃ viruddhesu
 attadaṇḍesu nibbutaṃ
 'sādānesu anādānaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

406. Him I call a brāhmaṇa, who is not hostile to those who are hostile, who is peaceful (i.e., has laid aside the use of force) to those with weapons, and who is without attachment to objects of attachment.

XXVI. (24) Mahāpanthakatthera Vatthu

Verse 407

407. Yassa rāgo ca doso ca
 māno makkho ca pātito
 sāsaporiva āraggā
 tamahaṃ brūmi brāhmaṇaṃ.

407. Him I call a brāhmaṇa, from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an awl.

1. nidhāya daṇḍaṃ bhūtesu: has laid aside the use of the stick towards all beings.

2. tasesu thāvaresu: the perturbed and the unperturbed. The perturbed - are those who still have craving and are therefore easily shaken. The unperturbed are those who have given up craving and are therefore firm and tranquil; they are the arahats.

XXVI. (25) Pilindavacchatthera Vatthu

Verse 408

408. Akakkasaṃ viññāpaniṃ
giraṃ sacca' mudiraye
yāya nābhisaje kañci
tamahaṃ brūmi brāhmaṇaṃ.

408. Him I call a brāhmaṇa, who speaks gentle, instructive and true words, and who does not offend anyone by speech.

XXVI. (26) Aññataratthera Vatthu

Verse 409

409. Yo'dha dīghaṃ va rassaṃ vā
aṇuṃ thūlaṃ subhāsubhaṃ
loke adinnaṃ nādivati
tamahaṃ brūmi brāhmaṇaṃ.

409. Him I call a brāhmaṇa, who, in this world, takes nothing that is not given him, be it long or short, big or small, good or bad.

XXVI. (27) Sāriputtatthera Vatthu

Verse 410

410. Āsā yassa na vijjanti
asmim loke paramhi ca
nirāsāsaṃ visammuttaṃ
tamahaṃ brūmi brāhmaṇaṃ.

410. Him I call a brāhmaṇa, who has no desire either for this world or for the next, who is free from craving and from moral defilements.

XXVI. (28) Mahāmoggallānatthera Vatthu

Verse 411

411. Yassālayā na vijjanti
aññāya akathaṃkathī
amatogadha' manuppattaṃ
tamahaṃ brūmi brāhmaṇaṃ.

411. Him I call a brāhmaṇa, who has no craving, who through knowledge of the Four Noble Truths is free from doubt, and has realized Nibbāna the Deathless.

XXVI. (29) Revatātthera Vatthu

Verse 412

412. Ÿo'dha puññaṇca pāpaṇca
ubho saṅga'mupaccagā
asokaṃ virajaṃ suddhaṃ
tamahaṃ brūmi brāhmaṇaṃ.

412. Him I call a brāhmaṇa, who, in this world, has transcended both ties good and evil; who is sorrowless and, being free from the taints of moral defilements, is pure.

XXVI. (30) Candābhatthera Vatthu

Verse 413

413. Candamva vimalaṃ suddhaṃ
vipprasannamanāvilāṃ
nandibhavaparikkhiṇaṃ¹
tamahaṃ brūmi brāhmaṇaṃ.

413. Him I call a brāhmaṇa, who, like the moon (in a cloudless sky), is pure, clear and serene, and in whom craving for existence is extinct.

XXVI. (31) Sivalitthera Vatthu

Verse 414

414. Yo'maṃ palipathaṃ duggaṃ
saṃsāraṃ mohamaccagā
tiṇṇo pāraṅgato jhāyī
anejo akathaṃkathī
anupādāya nibbuto
tamahaṃ brūmi brāhmaṇaṃ.

414. Him I call a brāhmaṇa, who, having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (saṃsāra), and the darkness of ignorance (moha), and having crossed the fourfold Flood has reached the other shore (Nibbāna), who practises Tranquillity and Insight Meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace.

1. nandibhavaparikkhiṇaṃ: one in whom craving for continued existence, either in the current sensual existence or in a better and higher plane of existence in the rūpa (fine material) or arūpa (non-material) brahmā realms, is extinct.

XXVI. (32) Sundarasamuddatthera Vatthu

Verse 415

415. Yo'dha kāme pahantvāna
 anāgāro paribbaje
 kāmabhavaparikkhiṇaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

415. Him I call a brāhmaṇa, who, in this world, has given up sensual pleasures, and leaving the home-life has become a bhikkhu; who has eradicated sensual desires and has come to the end of existence.

XXVI. (33) Jaṭilatthera Vatthu

XXVI. (34) Jotikattheraⁱ Vatthu

Verse 416

416. Yo'dha taṇhaṃ pahantvāna
 anāgāro paribbaje
 taṇhābhavaparikkhiṇaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

416. Him I call a brāhmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu ; who has eradicated craving and has come to the end of existence.

XXVI. (35) Naṭaputtakatthera Vatthu

Verse 417

417. Hitvā mānusakaṃ yogam
 dibbaṃ yogam upaccagā
 sabbayogavisamṃyuttaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

417. Him I call a brāhmaṇa, who has given up attachment to (sensual pleasures of) human life, has transcended attachment to (sensual pleasures of) deva life and is completely free from all attachment.

XXVI. (36) Naṭaputtakatthera Vatthu

Verse 418

418. Hitvā ratim ca aratim ca
 sītibhūtaṃ nirūpadhim¹
 sabbalokābhibhum² vīram
 tamahaṃ brūmi brāhmaṇaṃ.

418. Him I call a brāhmaṇa, who has given up taking delight (in sensual pleasures) and not taking delight (in solitude); who has attained perfect peace and is free from moral defilements; who has overcome all the five khandhas (lit., the world) and is diligent.

XXVI. (37) Vaṅgisatthera Vatthu

Verses 419 and 420

419. Cutim yo vedi sattānaṃ
 upapattiṇca sabbaso
 asattaṃ sugataṃ buddhaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

420. Yassa gatiṃ na jānanti
 devā gandhabbamānusa
 khīṇāsavaṃ arahantaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

419. Him I call a brāhmaṇa, who knows the death and rebirth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

420. Him I call a brāhmaṇa, whose destination the devas or gandhabbas or men do not know, who has eradicated moral intoxicants and is an arahāt.

XXVI. (38) Dhammadinnā Therī Vatthu

Verse 421

421. Yassa pure ca pacchā ca
 majjhe ca natthi kiñcanaṃ
 akiñcanaṃ anādānaṃ
 tamahaṃ brūmi brāhmaṇaṃ.

1. nirūpadhim: according to the Commentary, "nirūpadhim ti nirūpakkilesaṃ", i.e., free from substratum or free from moral defilements (kilesā).

2. sabbalokābhibhum: lit., one who has conquered all the world, i.e., one who has put an end to rebirths, or the arising of the khandhas.

421. Him I call a brāhmaṇa, who does not cling to the past, future and present khandha aggregates and who is free from moral defilements and attachment.

XXVI. (39) Aṅgulimālatthera Vatthu

Verse 422

422. Usabham pavaram vīram
mahesim vijitāvinam
anejam nhātakam¹ buddham
tamaham brūmi brāhmaṇam.

422. Him I call a brāhmaṇa, who is fearless like a bull, who is noble and diligent, who is a seeker of high moral virtues and a conqueror (of three Māras)², who is free from craving, who has been cleansed of moral defilements and knows the Four Noble Truths.

XXVI. (40) Devahitabrāhmaṇa Vatthu

Verse 423

423. Pubbenivāsam yo vedi
saggāpāyaṇca passati
atho jātikkhayam patto
abhiññāvosito muni
sabbavositavosānam
tamaham brūmi brāhmaṇam.

423. Him I call a brāhmaṇa, who knows past existences, who sees the celestial as well as the lower worlds, who has reached the end of rebirths, who, with Magga Insight, has become an arahat and has accomplished all that is to be accomplished for the eradication of moral defilements.

End of Chapter Twenty-six: The Brāhmaṇa.

The end of the Dhammapada Verses.

1. nhātakam: made clean (of moral defilements); an allusion to the ceremonial bathing of the brahmin after finishing his course of studies.

2. three Māras: moral defilements (kilesamāra), death (maraṇa-māra), the evil one (devaputtamāra).

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GLOSSARY

(A)

Ābhassara brahmā:	The radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmā realm.
Abhidhamma	: Philosophical exposition of the Dhamma.
Accantaṃ	: Excessive, veritable, truly, really.
Accutaṃ	: Deathless, i.e., Nibbāna.
Addhagā	: A traveller.
Āgāraṃ	: A house, building, hall.
Aggaśāvaka	: Chief Disciple.
Ahetthayaṃ	: Without damaging, without harming.
Amata	: Deathless, synonym for Nibbāna.
Anāgāmi	: One who has attained Anāgāmi or the third Magga.
Anakkhato	: Too great to be described; ineffable; an epithet of Nibbāna.
Anāsava	: Free from āsavas (moral intoxicants).
Anatta	: No soul; non-self; no substance.
Andhakārena	: Darkness.
Anicca	: Impermanence.
Aniḅho	: Free from harm.
Animitta	: The Signless, i.e., no sign of craving, ill will and wrong view. It is an epithet of Nibbāna.
Anudhammacāri	: One who acts in conformity with the dhamma.
Anuloma	: The order of arising.
Anumodana	: Expression of appreciation or approval.
Anuttaraṃ	: Supreme, incomparable, highest.
Āpatti	: Violation of disciplinary rules for bhikkhus; an offence.
Āpatti, Saṃghādisesa:	Offences which require penance and suspension from the Order.
Apāya	: Miserable existences, the four Lower Worlds.
Appamāda	: Mindfulness, heedfulness, vigilance.
Appicchatā	: Contentment, frugality.
Arahat	: One who has attained the fourth and final Magga, and for whom existences have come to an end.

Glossary

(A)

- Ariya** : The noble one; one who has entered the Path, i.e., one who has realized at least one of the four Maggas.
- Āsavā** : Āsavas; moral intoxicants.
- Asadisadāna** : Incomparable or unrivalled alms-giving.
- Atidhona-cārinam** : One who transgresses or indulges too much in the use of the four requisites of a bhikkhu.
- Attadantassa** : One who is self-controlled.
- Attakilamathānuyoga** : Self-mortification.
- Atṭhaṅgikomaggo** : The Path of Eight Constituents; the Path pointed out by the Buddha for liberation from the round of existences. The eight constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.
- Ātura** : Ailing, diseased.
- Āyatanā** : Ayatanas; sense-bases and sense-objects.

(B)

- Bāla** : The foolish, the ignorant, the dull.
- Bhaddo** } : Good, excellent, worthy.
- Bhadro** }
- Bhante** : Venerable Sir.
- Bhikkhu** : A member of the Buddhist Order (the Saṃgha).
- Bhikkhunī** : A female member of the Buddhist Order.
- Bhūtagāma sikkha** : The disciplinary rule forbidding bhikkhus to cut vegetation.
- Bodhi ñāṇa or** : Supreme Enlightenment; the all comprehending wisdom.
- sabbaññuta ñāṇa**
- Brahmaḍaṇḍa** : Brahma punishment, i.e., to be ignored.
- Brāhmaṇa** : In Buddhism, one in whom craving is extinguished. The term also applies to the Buddhas and the Paccekabuddhas.
- Byāpāda/Vyāpāda** : Ill will, anger, hatred.

(C)

- Caturo padā** : Cattāri ariyasaccāni or the Four Noble Truths.
Cetiya : Stupa, shrine.
Citta : Mind, thought, consciousness.

(D)

- Dāna** : Charity, alms-giving.
Dhammadhāra : One who is versed in the Dhamma.
Danda : Stick, weapon, punishment, penalty.
Dhamma : The doctrine of the Buddha.
Dhammā : Dhammas; all conditioned and unconditioned phenomena.
Dhammajīvino : One who earns his living according to the dhamma (c.f. samājīva).
Dhammaṭṭha : Just, righteous.
Dhammaṭṭho : One who abides by the law.
Dhammamuttamaṃ : The Noble Dhamma or the Highest Dhamma (the Nine Transcendentals). The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.
Diso : Enemy.
Dosa : Hatred, anger, ill will, trouble, stain, blemish, defect, taint.
Dhīro : The wise; one endowed with wisdom, fortitude, energy, and courage.
Dhutaṅga : Austerity or purification practice.
Dibbacakkhu ñāṇa : The divine power of sight.
Duggati : Unhappy destinations or existences; the four Lower Worlds.
Dukkha : Dukkha as a Noble Truth cannot be translated and is therefore left untranslated. In the context of feeling it is translated as suffering or pain.
Dussilo : Immoral, wicked.

(E)

- Etadaggaṃ** : The chief; the best; pre-eminence.

(G)

- Gacche** : To go, to proceed, to reach.
Gahapati : Householder.
Gantha : Bond or tie.

(G)

- Gāthā** : A verse, a stanza.
Gatī : Course, going, movement, destination.

(J)

- Jano** : Man, person, people, the world.
Jarā : Ageing, old age, decay.
Jāti : Birth.
Jhāna : Concentration, tranquillity, mental absorption.

(K)

- Kahāpaṇa** : A certain weight or a coin which may be of copper or silver or gold.
Kalyāṇa puthujjana : Virtuous worldling.
Kāmasukhallikānuyoga : Excessive sensual indulgence.
Katapuñño : Doer of good deeds.
Khandhā : Khandhas, aggregates (of existence).
Kilesā : Moral defilements.
Kodha : Anger.
Kukkucca : Worry.
Kusala : Good, merit, skill.
Kusito : An idle person.

(L)

- Lokuttarā Dhammā** : The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

(M)

- Maccudheyyaṃ** : The realm of the king of Death.
Maccurājassa : The king of Death.
Magga : The Path, ariya aṭṭhaṅgika magga, the Path of eight constituents; the Path leading to Nibbāna.
Magga : Road, path, course.
Majjhīmapaṭipadā : The Middle Path; the Noble Path of Eight Constituents.
Malam : Impurity, dirt, stain, taint, rust, cause of destruction.
Malikā : Arabian jasmine.
Mando : A stupid or dull person.

(M)

Māna	: Pride, conceit.
Mettā	: Loving-kindness, good will.
Moghajjipno	: One grown old in vain.
Moha	: Ignorance, bewilderment.
Muddha	: Head, top, summit.
Modati	: To rejoice.

(N)

Nakkhattarājā	: The moon.
Nagaram	: A town or city.
Naro	: Man.
Nātho	: Refuge, protector.
Niccām	: Lasting, always.
Nikkha	: A weight of gold or a gold ornament or a gold coin.
Niraya or Naraka	: A region of continuous and extreme mental and physical pain. It is a plane of existence from which one can be liberated depending on the working of one's good kamma. It is often translated as hell.

(O)

Ogho	: Flood, torrent.
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(P)

Pabbajita	: One who leaves the household life for the homeless life of a recluse; one who has given up the impurity of the household life to become a bhikkhu.
Pacceka-buddha	: One who is Self-Enlightened like the Buddha but cannot teach others.
Padam	: Path, way, footprint, words of the Doctrine, Nibbāna.
Padipam	: Light, lamp.
Pakiṇṇaka	: Miscellaneous.
Pamatto	: Careless; negligent.
Paṇḍita	: The wise, the learned.
Pāpa	: Evil, bad.
Pāpakārī	: Evil doer.
Paribbājaka	: A wandering ascetic.
Paribbājikā	: A female wandering ascetic.
Parinibbāna	: Passing away of a Buddha or an arahat.

(P)

Parittas	: Religious stanzas that are usually recited for protection against harmful influences.
Peta	: A miserable, always hungry being in a lower world.
Piti	: Delight; delightful satisfaction; joy.
Paṭiccasamuppāda	: Doctrine of Dependent Origination.
Paṭiloma	: The order of cessation.
Pharuso	: Harsh, unkind, savage.
Piya	: Affection.
Pubbenivāsānussati	: The power of recollection of past existences,
ñāna	
Puppham	: A flower.
Purisājañño	: The noblest of men; a Buddha.
Puthujjana	: Worldling; a common man; one who has not attained any of the Maggas.

(R)

Rāga	: Passion, lust, desire.
Rakkhaṇa	: One who keeps watch.
Rati	: Delight, pleasure, attachment.

(S)

Sacca	: Truth, the four Noble Truths.
Saddhā	: Faith, belief, confidence.
Sādhurūpo	: A good hearted man.
Sahassa	: Thousand.
Sahitam	} : The Buddhist text.
Samhitam	
Sakka	: King of the devas.
Salāyatana	: The six sense bases, the six fields of sense perception.
Samādhi	: Concentration attained through meditation.
Samāpatti	: Sustained deep mental absorption; sustained absorption in concentration.
Samatha	: Tranquillity, concentration.
Samsāra	: Round of rebirths, round of existences.
Samgha	: The Buddhist Order.
Samyojanam	: A fetter. There are ten fetters of human passion which bind man to the round of rebirths.
Santimaggam	: The Path that leads to Nibbāna; i.e., the Path of Eight Constituents.

(S)

Sappurisa	: Good and pious people; virtuous persons.
Sārambhakathā	: Malicious talk, overbearing talk.
Sassatadiṭṭhi	: Eternity-belief.
Sati	: Mindfulness, heedfulness, awareness.
Sāvaka	: A disciple of the Buddha.
Sekha	: One who practises the Dhamma and has entered the Path, but has not yet become an arahat.
Sīla	: Morality, moral practice or conduct, moral concept.
Socati	: To grieve, to mourn.
Sotāpatti Magga and Phala	: Sotāpatti Magga is the first Magga attained by one who has entered the current of emancipation. This is followed immediately by Sotāpatti Phala, the 'fruit' or 'fruition' of Stream-Entering.
Sugati or Suggati:	Happy plane of existence or destination.
Sukha	: Happiness, satisfactoriness, well-being, bliss.
Suññata	: The Void, i.e., Void of craving, ill will and wrong view. It is also an epithet of Nibbāna.

(T)

Tādino	: One who is calm or tranquil, or unperturbed.
Tagara	: Rhododendron.
Taṇhā	: 'Thirst', desire, craving.
Taṇhakkhaya	: The extinction of craving, synonym for Nibbāna.
Tapacariya	} : The practice of religious austerities.
Tapacaraṇam	
Tappati	: To burn, to suffer, to be tormented.
Tathāgata	: One who has found the Truth; synonym for the Buddhas.
Thera	: A senior member of the Buddhist Order, but often applied to bhikkhus in general.
Thina-middha	: Sloth and torpor.
Tisarāṇa	: The Three Gems, the Three Refuges viz., the Buddha, the Dhamma and the Saṃgha.

(U)

Ucchedadiṭṭhi	: Annihilation-belief.
Udāna	: Verse or stanza of exultation.
Udayabbayaṃ	: The arising and the dissolving of the five aggregates (khandhas).
Udayabbayañāṇa	: Knowledge of the arising and the dissolving of the five aggregates (khandhas).
Uddhamso	: One who is going upstream, i.e., one who is bound for the "pure abodes" (Suddhāvāsa Brahmā realms).
Upādāna	: Clinging, grasping attachment.
Uposatha sīla	: The eight moral precepts; the observance of Sabbath.
Uppādo	: Springing up, appearance, birth.
Upāsaka	: A lay-disciple of the Buddha.
Upasanto	: The Peaceful; one who has extinguished the fire of moral defilements.

(V)

Vācā	: Word, speech.
Vassa	: Rainy season; rainy season retreat; resident period of the rains.
Vassikā	: Spanish jasmine.
Vedanā	: Feeling, sensation.
Vicikicchā	: Doubt.
Vilomāni	: Faults, failings.
Vimokkha	: Liberation from existence; Nibbāna.
Vinaya	: Disciplinary rules of the Buddhist Order.
Vissāsa	: Trust; intimacy.
Viveka	: Solitude, detachment, Nibbāna.

(Y)

Yamaka	: Pair, double, twin.
Yāmaṃ	: Watches of the night; also used metaphorically for the three stages in a man's life.
Yathābūta	: In reality, as things are.
Yoga	: Bond or attachment. The four attachments are: attachment to sensual pleasure, to existence, to wrong views, and to ignorance.
Yogakkhemam	: Secure from the four yogas, an epithet of Nibbāna.

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